Hanbali Fiqh: Fiqh of Worship

Explanatory Notes on *Akhsar al-Mukhtasaraat* Based on Lectures of Sh. Yusuf ibn Sadiq al-Hanbali

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Book of Purification

Types of Water

I. The *Basmala*
    A. Verse that separates chapters
    B. **Not** part of *Fatiha* except within *Surah Naml*
II. Water is three categories
    A. *Tahoor* - that which remains on its original state without change
        1. Purifying and pure in itself
            a) It is pure in itself and can be used to purify other things
        2. Natural factors do **not** change its state. It remains *tahoor*
            a) Even if its color, smell, or taste change due to **natural** factors
        3. Types
            a) *Makrooh* - water changed with something that **cannot** be dissolved in it
                (1) Meaning particles do **not** mix
                (2) Ex: an oily substance put into the water
            b) *Haram* - Does **not** lift ritual impurity but **removes** physical impurity
                (1) Ex: stolen water, *wudu* from the wells of *Thamud* **except** the well of the she-camel
    B. *Taahir* - pure in itself but does **not** purify other things
        1. Ex: When a pure substance mixes with water changing its color or taste
        2. It does **not** lift ritual impurity **nor** remove physical impurity
        3. Ex: tea, justice, baby wipes, also includes used leftover water from lifting a ritual impurity
        4. If a drop of a *taahir* liquid (ex: milk) falls into *tahoor* water that is **less** than two *qullatayn* and does **not** change any of its three properties, then the water remains *tahoor*
        5. According to *Shariah*, **only** *tahoor* water can remove impurities
    C. *Najas* - Impure and *haram* to use for **any** purpose **except** due to **necessity**
        1. If changes (taste, smell, or color) due to an impure substance (*najas*) entering a **large** amount of water
            a) And **any** *najas* that enters into a **small** amount of water will **immediately** make it impure even if **nothing** changes
        2. There are exceptions like: drinking wine if dying of thirst
        3. Wine is worse than urine in terms of *najas* in Hanbali fiqh
            a) Because there is a specific text (*khamr*) calling it as such in the Qur'an

Amount of Water

I. Large amount of water: that which fills two *qullatayn* (approx: 300+ liters)
    A. Impurity does **not** effect it if one of the three properties (taste, smell, color) is **not** changed
        1. Anything **less** than two *qullatayn*, it will even if it does **not** change the three properties. Even a drop of urine will in such a case.
II. You can use less than two *qullatayn* to remove *najas* though like on carpet, your clothes, body part, etc.
III. Moving water vs stagnant water are the same in Hanbali fiqh
    A. What matters is the **amount** of water

B. Streams: depends on cultural judgement
    1. Either you count the whole stream or just the place you are standing
        a) If former, then it is a lot of water, if latter, then it is small amount of water

Utensils & Parts of Dead Animals

I. All utensils are permissible to keep and use by default
II. In general, if **anything** is *haram* to use, it is also *haram* to keep
III. **All** gold and silver utensils are *haram* to use, thus, *haram* to keep
    A. But you can use **small** amount of **silver only** to fix broken utensils
        1. It **cannot** be used for decorations but **only** to fix broken utensils
IV. If you do **not** have certainty if the utensils of *kuffar* are pure or not, the **default** is that they are pure
    A. Same ruling applies to their clothes
V. Skin of an un-slaughtered dead animal does **not** become purified through tanning
    A. All of its parts are **impure** except for its hair or things like it (feathers, wool, fur, etc.)
    B. You can still **use** tanned skin of such an animal but **cannot** pray with it on you
    C. You can only put **dry** materials in such a tanned object (ex: bag made out of tanned skin of an animal that was **not** slaughtered according to Islamic guidelines)
        1. Because in the *madhab* a *najasa* is transferred via wetness **not** dryness
    D. Does **not** include **fish** or **locust**
VI. Whatever is separated from a **living** creature is considered *najas* because it is *maytah* (dead flesh)
    A. Excludes things like hair, feathers, wool, etc.

Istinja

I. Def: making the two private parts clean
II. It is ***wajib*** (obligatory) if **anything** comes out of the two private parts
    A. Exceptions: passing wind, sperm (because it's pure), things that are *najas* but do **not** make other things dirty (ex: dry feces that does not leave any traces around the anus)
        1. Because *najasa* does **not** transfer through dry objects but does through wet objects
III. Can mean using water or stones
    A. Usually when only stones, it is known as *Istijmaar*

Manners of the Restroom

I. Sunnahs
    A. Before entering the restroom, say "*Bismillah…*"
    B. After exiting, you say "*Ghufraanak…*"
    C. To cover your head
    D. Wear your shoes
    E. Enter with the left foot
    F. To lean on the left leg while using it
    G. Exit with the right leg
    H. Be far away from people in an empty place

I. Select a smooth ground for the urine so it does not splash back
J. Get urine out of penis with middle finger and thumb of the left hand
    1. Grab from base of penis to the head
    2. Pull, squeeze, shake it three times to push any remaining urine out
        a) Do **not** do it in a way that may cause harm
        b) Point is to assure that no urine is left so you can protect yourself from *najas*
    3. Then do *istinja* or *istijmar*

II. Disliked
    A. Enter with something that has Allah's name on it
        1. *Haram* with the *Mushaf*
    B. Talk without need
    C. Take off the clothes before being close to the ground
    D. Urinate in a crack or hole
    E. To touch the penis with the right hand without need
    F. Face the moon or the sun unless there is a barrier in between
        1. Because they are the signs of Allah

III. Haram
    A. Facing the *qibla* or turning your back towards it **without** a barrier in between
    B. Remaining in the bathroom beyond what is necessary
        1. Meaning remaining on the toilet sitting naked even though you are done
    C. Urinating or defecating in a passable path and what is like it
        1. It includes things like a shadowy place where people go in the summer to cool off
            a) So places which people often utilize
        2. It causes harm to the people
        3. Causes people to curse you
    D. Urinating or defecating under a fruit tree
        1. Even if the fruits have not yet come out or the fruit is not being taken
            a) Even if it is a type of fruit that people do not usually eat
        2. Causes harm to the people
        3. Causes harm to the fruit that falls to the ground

IV. *Sunnah* is to first do *istijmaar* and **then** *istinja* with water
    A. It is permissible to restrict it to one of them but in that case water alone is better
    B. Three scenarios:
        1. Use stone and then water
            a) This is best
        2. Use water only
            a) Second best
        3. Use stone only
            a) Least best
    C. Water removes the source as well as the effect of the impurity while stones only remove the source but not the effect of the impurity

V. *Istijmaar* can **only** be done with something that fulfills the following conditions:
    A. Taahir
        1. A *najas* cannot be removed by another *najas*
            a) Ex: so it cannot be a cloth made out of pig skin
    B. Permissible
        1. Ex: it should not be stolen property
    C. Dry

        1. If it is wet, it can smear and spread the *najasa* more
            a) Principle in the madhab: *najas* transfers through wetness not dryness
    D. In and of itself able to purify and clean
        1. Related to capability of taking the *najas* away
        2. Ex: something very smooth and transparent like nylon tissue will **not** remove the *najas*

VI. *Istijmar* is **not** permissible to do with the following:
    A. Dung
    B. Bone
    C. Food
        1. If we cannot do it with the food of the *jinn*, as indicated in a *hadith*, then even **more** so we should not be able to with human food
    D. That which is sacred
        1. Allah's name on it, something from the Qur'an, books of knowledge, etc.
    E. Something attached with a live animal
        1. Ex: tail end of an animal or using its foot to remove the *najas*
        2. A form of *dhulm* (injustice) to animals

VII. Conditions for cleaning with *istijmaar*:
    A. It should **not** cross over outside the place where it customarily appears
        1. Meaning it should **not** spread the filth more
        2. Customary location: the opening and what is around it
        3. If it does, then that part must be washed with water and cannot just be wiped with a stone
    B. Three wipes at minimum to remove the *najas*, if it does **not** then you can do more
        1. Not allowed to do less than three because the *najas* is considered to remain on the individual

Hygiene

I. Using a *miswak* of a wooden stick is a *Sunnah*:
    A. *Araq*, *zaytun*, or any other type of tree can be used
        1. Prophet's time, they used *Araq*
    B. Encouraged to do all the time
        1. Except for the fasting person **after** *zawaal* (exact time when the sun is at its absolute zenith or meridian at mid-day)
            a) It is **disliked**
    C. Highly stressed during the following times:
        1. **Before** every *salah* and its like (before *wudu*, after entering the home, reading qur'an, entering masjid, times of worship, etc.)
        2. When the breath changes or the like (morning breath, after eating something that may cause it to smell, etc.)

II. *Sunnahs* related to general hygiene
    A. Begin with the right side
        1. Ex: Begin *siwak* in the right side of the mouth
        2. Actually this is a sunnah in all things
    B. Putting oil in hair on alternative days
    C. Putting on *kohl* in each eye three times
    D. Looking in a mirror

1. So he can remove what is harmful from his body
2. There is a weak hadith about it as well

E. Putting on perfume
F. Shaving pubic hair
G. Trimming the mustache
H. Clipping the nails
I. Plucking the armpit hair

III. Dislikes of hygiene:

A. Shaving part of the head and leaving alone part of it
   1. Trimming heavily part of the hair and leaving the other falls under same rule
      a) Because it's imitating the same concept
   2. Does **not** mean it has to be all even everywhere. So if you get a general haircut where hair are cut at different lengths to accommodate the head, then this is **not** included
B. Plucking out white hair
   1. If all of your hair become white, then you should dye it
      a) But not black color
C. Piercing a young boy's ear
   1. For the girl it is ok

IV. It is **obligatory** to circumcise the male and female soon after they reach age of puberty provided it is not harmful

A. It is sunnah to do it before puberty
B. It should be done in a way that is **not** harmful
   1. Also if harm is feared after puberty, then it can be delayed until there is no more fear of harm
C. In the West perhaps we can give the second opinion in the school that it is recommended for a woman due to legal issues
D. It is **disliked** to circumcise a child the first seven days after birth
   1. It is said because this was the way of the Jews
   2. You can start on the **eighth** day and onward

Wudu

I. Def: washing with *tahoor* water four body parts: face, hands, head, feet

II. *Fardh* of *wudu*

A. Washing the face including gargling the mouth and inhaling the water into the nose
B. Washing the two hands
   1. Includes up to the elbows
C. Washing the two feet
   1. Includes up to the ankles
D. Wiping the whole head with the ears
E. Sequence
F. Continuity
   1. The previous body part should **not** become dry when you're washing the next body part. If it does, then you've taken too long and you must redo the whole *wudu*

III. Conditions (*shurut*) are just like pillars (*arkaan/furoodh*) so has same ruling as abandoning a pillar with following differences

A. Pillars take place **inside** of the action while conditions take place **outside** of it
B. Pillars do **not** continue while conditions continue in acts of worship from its **beginning to end**

IV. Intention is a **condition** for every *shari' tahara* (*ghusl*, *wudu*, *tayammum,* etc.) except for:
   A. Removing a physical impurity
   B. A wife from the people of the book doing *ghusl* to make sex *halal*
      1. Ex: a Muslim man is married to a Jewish or Christian woman and she just finished her menses. She has to make *ghusl* before they can have sex but she is not required to make an intention.
         a) Even if she did, it would not count because she is a non-Muslim
   C. A Muslim wife who is stubborn
      1. Ex: a Muslim man's Muslim wife just finished her menses. She has to make *ghusl* before they can have sex with intention but she does not want to. But he pressures her to make *ghusl* which she does but without intention. He can still have sex with her in this case.
         a) Because this is a matter of the heart and he cannot tell if she did or not or force her to make an intention
         b) However, after this type of *ghusl* she (before sex) **cannot** pray with it because it was not done with the intention to **lift** the major ritual impurity

V. Difference between *arkan*/*fardh* and *wajib*
   A. *Arkan/fardh* - if missed then it invalidates the action even if done out of forgetfulness
   B. *Wajib* - if missed then it invalidates the action **except** if done out of forgetfulness or ignorance

VI. *Tasmiyah* is *wajib* before:
   A. *Wudu*
   B. *Ghusl*
   C. *Tayammum*
   D. Washing the hands after waking up from **night** sleep [the type which] invalidates the *wudu*
      1. A person is required to wash them **three** times in the *madhab* **after night sleep**
         a) It has to be deep sleep and at **night**
         b) If deep sleep during day, then it does **not** require washing hands three times

VII. If the *tasmiyah* is not recited due to forgetfulness or ignorance, it is ok
   A. In *tahara*, *tasmiyah* is the **only** *wajib*

VIII. Sunnahs of *wudu*
   A. Facing the *qiblah*
   B. Using the *siwak*
      1. You can do it before, during gargling, or after
   C. Beginning by washing the hands
      1. If someone woke up from a deep night sleep, then such a person **must** wash them three times because in that case it is **obligatory** to wash the hands three times as mentioned above
   D. Gargling the mouth and **then** inhaling water into the nose to rinse it
      1. Exaggerating them for the one who is **not** fasting
   E. Doing *takhleel* through thick hair (i.e. beard), fingers, and toes
      1. Thick hair is when it hides and covers the skin underneath
      2. Still required to wash the beard from outside
      3. If light beard, then must wash both outside and inside and doing *takhleel* alone will **not** suffice
      4. Remember this is sunnah only, however, if water cannot properly reach between the fingers **except** by doing *takhleel*, then it becomes *wajib*
   F. Doing it two or three times

        1. Not including the head and ears
        2. **Disliked** to do more than three
IX. Sunnahs **after** *wudu*
    A. Raising the eyes to the sky
    B. Reading the *du'a* that has been narrated to say after making *wudu*

Rulings on Wiping

I. It is allowed to wipe over the following types of items
    A. *Khuff* and what is like it (shoes, etc.)
    B. Following types of turbans for men
        1. *Muhannaka* - one that is wrapped around the lower jaws (i.e. neck) at least one time or more
        2. Those that have a tail in the back or a part of it sticking out in the back
    C. *Khimars* for women
        1. A woman **cannot** wipe over a turban if she wears it. She can **only** do it on a *khimar*
        2. It is what covers the head and wraps around the neck
    D. Splint/bandage - it should **not** exceed more than the needed area to be covered for healing
        1. If it exceeds the necessary area or it was put on while **not** in a state of purity, then it is **necessary** to remove it
            a) If harm is feared by removing it, then he should wipe the area that is necessary to cover, then do *tayammum*, then continue with the rest of the *wudu*
II. Traveler vs Resident
    A. Time begins after the **first** *hadas* (breaks *wudu*) after wearing
    B. Traveler (158 km = 98.18 mi)
        1. 3 days and 3 nights
            a) Referring to those who are **on the road**. Once the person reaches their destination, they are considered ***muqeem***. Therefore, even if a person is on a trip outside of his hometown, he/she will **only** be allowed to wipe for 3 days and nights **while on the road** and **not** when he/she reaches his/her trip destination
        2. If he becomes a resident after wiping as a traveler: 24 hours (same ruling as resident)
            a) If he traveled for 2 days already then he **must** wash because he already passed the 24 hour limit
    C. Resident
        1. 1 day and 1 night
        2. If someone traveling for a sinful nature, then same as resident. He also **cannot** shorten the prayer.
            a) A form of punishment
        3. If he becomes a traveler after wiping as a resident: 24 hours
    D. Same rules above apply to *khuff*, thick *jawrab*, *khimars*, and types of turbans discussed above
III. Conditions for wiping
    A. Must have complete purification with water **before** wearing the *khuff*
    B. Thing you are wiping on should cover the obligatory area that must be washed
        1. Any type of torn on it that is visible **cannot** be wiped over
    C. *Khuff* should **not** be so loose that they fall apart when you walk with them
        1. There are some exceptions to this
    D. It should be something that you can walk in according to culture (*'urf*)

1. In Hanbali fiqh there is no minimum distance
2. Majority of contemporary socks **cannot** be worn to wipe over them
    a) Because they are **not** thick enough to walk outside in
    b) They do **not** resemble the *khuff*, which are thick
    c) *Hadith*/*Athar* of *jawrab* (stocking): the types of such socks during their times were so thick that you could walk in them outside. During that time the Arabs did not wear socks with shoes. They wore one or the other

E. The material from which it is made is pure and not *najas*
    1. Ex: socks made out of pig skin would not be permissible

F. The *khuff* should be permissible in the sense that it is not stolen or bought with *haram* money

IV. Parts obligatory to wipe
    A. *Imamah* (turban)
        1. You have to wipe most of it
        2. If a small part of the hair show in the front, then you wipe over them and for the rest you wipe the turban
        3. Same rules apply to the *khimar* for woman
    B. Wiping of *khuff* is done on top of foot. Most of the top must be wiped
        1. You can wipe with both hands each foot simultaneously or one by one
    C. For bandage/caste/splint, you have to wipe all of it

V. If you wiped over the *khuff* and something was exposed from the skin that is obligatory to wash, it will invalidate the *wudu* and wipe and you now have to **renew** your *wudu* by washing
    A. Same ruling when the time for wiping ends (resident: 1 day and night; traveler: 3 days and nights) or if you have to perform an obligatory *ghusl*

Wudu Invalidators

I. Anything that comes out of the two private parts

II. Urine or feces that comes out from lower or upper body whether in **large or small amounts**. And other types of *najas* but **only** if it is in **large** amounts.
    A. Ex of urine or feces coming out from other than the private parts: some medical need
    B. Ex of **other** type of *najas* that comes out of the body but **only if it is in large amounts**: blood, vomit, pus, etc.
        1. “Amount” based on individual standard
        2. *Athar* of *sahabi* bleeding during prayer: understood as a continuous *hadas* that he cannot control like with a woman on *istihadha* or someone who may continuously leak urine. They do the best they can and they pray even if something leaks
        3. Snot and saliva are pure

III. Unconsciousness
    A. Fainting, etc.
    B. Sleeping
        1. Light sleep - will **not** invalidate
            a) Ex: While sitting or standing without any support
        2. Heavy sleep - will invalidate
            a) Ex: When you **cannot** hear anything around you

IV. Washing the deceased
    A. The one actually doing the washing

V. Eating camel meat
    A. Liver, milk and spleen are **not** included because they are **not** meat

VI. Apostating
    A. And everything that obligates *ghusl* other than death because death requires *ghusl* not *wudu*
        1. Ex: *janaba*, menses, *nifas*, etc.

VII. Touching the penis, vagina, or anus of a human skin on skin with the hand
    A. Children under 7 **not** included

VIII. Touching the opposite gender **with desire** skin on skin **without** a barrier
    A. Excluded: hair, teeth, nails, or the person touches with his/her own hair, teeth, or nails
    B. The one touched will **not** invalidate his/her wudu

If in doubt, follow the last thing you remember. We follow the *yaqeen* (certainty).

Forbidden to Do For One Who Is in a State of Ritual Impurity

I. One in a state of **minor** ritual impurity (requiring **only** *wudu*)
    A. Touch the *Mushaf*
        1. With barrier in between is ok
        2. Actual *mushaf* not commentaries or translations
    B. *Salah*
    C. *Tawaf*

II. One in a state of **major** ritual impurity (requiring *ghusl*)
    A. All of the above under minor ritual impurity
    B. Reciting **any** part of the Qur'an that is meaningful
    C. Staying in the masjid without *wudu* **with water**
        1. If he cannot use water for some reason, then he **cannot** do *tayammum* but can stay due to inability to find water
        2. A woman with menses or postpartum bleeding cannot because she is in a continuous state of impurity

Things That Make Ghusl Obligatory

I. Ejaculation that comes out with pleasure

II. Semen that does **not** come out but moves from its origin
    A. Ex: maybe he stops it from coming out

III. To insert the head of the penis inside a *farj* (vegina or anus) **without** a barrier
    A. Even if it is inside of the *farj* of an animal or a human dead body
    B. If done with a barrier like a condom, it does not obligate *ghusl* unless he releases or the semen moves from its origin
        1. Same for woman

IV. Convert to Islam

V. Death

VI. Menses

VII. Postpartum bleeding

Ghusl is Recommended in Following Cases

I. *Jumu'ah* prayer
II. *Eid* prayer
III. *Kusuf* prayer
IV. Prayer for rain
V. After being insane or losing consciousness
    A. Provided no *ihtilaam* (wet dream) took place
VI. Before **every** *salah* for a women who has *istihadha*
VII. *Ihraam* for *Umrah* or *Hajj*
VIII. Before entering Mecca
IX. Before entering the *haram* in Mecca or the Prophet's grave
X. Before staying in *Arafa'*
XI. Before *Tawaf* of *Ziyara*
XII. Before *Tawaf* of *Wada'*
XIII. Before staying in *Muzdalifa*
XIV. Before throwing stones (*Jamarat*)

Other Matters Related to Ghusl

I. For *ghusl* of menstruation or *nifas*, a woman **must** untie her hair
    A. If it is for *janabah*, then she does **not** have to
    B. Reason: because the menses and *nifas* happen less often
II. Sunnah of amount of water
    A. *Wudu* with a *mudd* of water
        1. Two hands put together
    B. *Ghusl* with a *Saa'* of water
        1. Four *mudds*
    C. If you are able to do it with less than these amounts with *isbaagh*, then it is **not** disliked
        1. *Isbaagh* - To properly wash and have water running over you
            a) Not just wiping
            b) This is *wajib* for *wudu* **and** *ghusl*
III. It is **disliked** to waste water
IV. If a person intends that he will lift **both** major and minor ritual impurities with **one** *ghusl*, then they will both be lifted by that same *ghusl*
    A. Even if he does **not** include the actual *wudu* in his *ghusl*
    B. Because *ghusl* is a comprehensive *tahara*
    C. If he intends to lift ritual impurity in general, without intending major or minor, then it will too be **sufficient** to remove major and minor ritual impurities as well
V. It is **sunnah** for one who is in a state of *janaba* to:
    A. Wash his/her private parts
        1. Even if not intending to do complete *ghusl*
    B. To do *wudu* before
        1. Eating and drinking
        2. Sleeping
        3. Having intercourse again

VI. It is **better** to do complete *ghusl* when one is in a state of *janaba*
VII. It is **disliked** to sleep for a *junub* **without** *wudu*
    A. But **not** disliked to eat and drink without *wudu*
        1. So in the *madhab* some things can be recommended but not disliked at the same time
VIII. Continuity is **not** required for *ghusl*
    A. So you can half bathe yourself and then do the rest half some later time
IX. *Wajib* of *ghusl*
    A. *Intention*
    B. *Tasmiyyah*
    C. *Isbaagh*

General point: Wet *najasa* should be **wiped** off and dry *najasa* should be **scratched** off

Tayammum

I. It can be done with the following rules:
    A. It be done with the earth
        1. You can use walls as well if they have dust on them
            a) Any type of wall
    B. Tahoor
        1. It **not** be used by another before you for *tayammum* which will make it *taahir*
    C. Permissible
        1. Not stolen earth of someone or do it from someone else's land **without** their permission
    D. Earth that has dust
        1. Dust or dirt
        2. Sand does **not** qualify
            a) Unless it is **mixed** with **dust**
    E. Water is **not** accessible due to some legitimate reason
        1. Ex: prison, have only enough to drink, have access but fear some harm if use it (sickness), fear of harm to body, family, or wealth if go to get water that is accessible, etc.
    F. It is done when the **time for the *fardh* prayer enters** and is permitted outside of it if done for a **specific** reason (*janaba*, touch Qur'an, sleep while *junub*, etc.)
        1. You have to do it for **every** *fardh* prayer even if you did **not** break your *tayammum wudu*
        2. You **cannot** do *tayammum* during prohibited times to pray in order to perform voluntary prayers
II. It is done for everything that can be done with water **except**
    A. *Najasa* (physical impurity) found anywhere **other** than the **body**
        1. For the body, you would just remove the *najasa* from the body and do *tayammum*
        2. So **cannot** do it for the *najasa* on your clothes, walls, ground, or elsewhere
            a) These have to be removed with water
    B. One who is in a state of *janaba* and wants to **stay** in the *masjid*
III. If the water you have is **not** sufficient to completely purify yourself (for *wudu* or *ghusl*), you use the water until it is finished and **then** do *tayammum*
    A. Otherwise your *tayammum* is **not** valid
    B. You can have a gap of time in between them

        1. Meaning you can do *wudu* or *ghusl* until water runs out, then you can have a long pause in between and do *tayammum* later on

IV. If you have an uncovered wound and **cannot** wipe it with water, then wash everything that is required (including around it) and then do *tayammum* in sequence

V. Searching for water is *fardh* **before** doing *tayammum*, otherwise, it will be invalid
    - A. If he forgets to search properly and there was access to water had he tried, then he has to repeat the *salah*

VI. *Fardh* of *tayammum*
    - A. Wipe the face
    - B. Wipe the hands to the wrists (under the thumbs)

VII. If *tayammum* done for minor ritual impurity, then it requires
    - A. Sequence
    - B. Continuity
        - 1. No pause in between
        - 2. Same amount of time that if you had washed, the time it would take for it to dry
            - a) Based on individual judgement
            - b) Factor in environment (amount of heat, moisture, etc.)

VIII. Intention of allowance is **required** for the thing you are doing the *tayammum* for
    - A. Meaning important to remember that *tayammum* is **only** allowing you but does **not** actually remove the *najasa* nor lift the ritual impurity
        - 1. Meaning it is a *rukhsa* to the general rule due to circumstances

IX. You **cannot** pray obligatory prayer with a *tayammum* that was done with intention for *nafl* prayer or a general intention and not specifically for the *fardh*
    - A. You can make intention for the higher thing and then do things lower than it but **not** the opposite
        - 1. Ex: make intention of *tayammum* for *fardh* and then do *nafl* with it as well

X. Invalidators of *tayammum*
    - A. Time of prayer ends
        - 1. This was narrated by some companions like Ali and Ibn Umar
    - B. Those things that invalidate the *wudu*
    - C. When water comes into existence if *tayammum* was done due to its absence
        - 1. Also includes when it is **difficult** to do *wudu* with water that is available due to it being too cold and then weather gets better

XI. It is *sunnah* for one who expects water that he does **not** pray until almost the **end** of prayer time
    - A. Just enough time to pray the whole prayer
    - B. If *asr* or *isha* prayers, then until the end of *time of choice*, which is the earlier time
        - 1. Praying during *times of necessity* for these two prayers **without** an excuse is a sin
        - 2. Isha *time of necessity*: middle time between *fajr* and *maghrib* is choice of Ibn Qudama in one of his books and Imam Ahmad
            - a) But relied upon opinion in the school is **after first ⅓ of the night**
                - (1) Night starts at *maghrib*

XII. If a person for some reason could **not** use water or dust, either due to their absence or his inability to use them, then he **only** prays the obligatory prayers and will **not** repeat them even **after** he finds water or dirt
    - A. Also he **only** does and says the *arkaan* and *wajibaat* of *salah*
        - 1. He does **not** do any extra or recommended actions and statements in *salah*
            - a) Ex: reciting only *fatiha*, saying *tasbeeh* in *ruku* and *sujood* once, etc.
    - B. If he has major ritual impurity, then he **cannot** recite **outside** of the prayer

C. If you have *najasa* on you or the place, you should try your best to **lessen** it as much as possible before praying
    1. Ex: Wiping with a cloth or tissue

Removing Impurities

I. Four ways to remove a *najasa* depending on its type
    A. Those that can be removed by just sprinkling water in the general area
        1. Vomit or urine of baby boy that does **not** desire food
    B. Those that can be removed by washing it **once**
        1. *Najas* on the ground or walls
    C. Those that can be removed only by seven washes **with** dirt
        1. *Najas* of a pig or dog
    D. Those that can be removed only by seven washes **without** dirt
        1. Everything else
II. The **ground, walls, etc.** and their *najasa* can be removed by removing the *najas* itself and its traces with water, then it becomes pure
    A. There is no required number to do this. What matters is removing it and its traces to the best of your ability. So if this can be achieved with **one wash**, then it suffices
III. A **baby boy** who depends on milk alone and does **not** desire food yet, then place of his urine or vomit can be purified by **sprinkling water** without having to wash
    A. Even if he eats food sometimes but it should **not** be his main source of nourishment
    B. Same applies for formula
IV. If *najas* of **pig or dog**, then it must be **washed seven times including once with dust or soap/cleaner**
    A. It can be more than seven if still not removed
    B. One of the seven washes includes dust or soap not the eighth. Preferably it should be the first one
V. If **color** or **smell** remain or both remain after washing to remove the *najas*, it is considered purified and removed
    A. Provided we tried our **best** to remove it
    B. But if **taste** remains, then the source of *najas* is **not** considered removed
VI. If alcohol turned to vinegar by itself **without** human interference, then it becomes *taahir*
    A. It’s container becomes *taahir* as well
    B. If someone moves alcohol from one container to another with the intention to turn it into vinegar, then it is still *najas* when it turns into vinegar
        1. But if he does it **without** this intention, then it is *taahir*
        2. Applies to non-Muslims as well. No exception for them
    C. Related: In general, if something *najas* chemically changes into something else, it is **still** *najas* in the *madhab*
VII. Anything that soaks up or absorbs the *najasa*, it **cannot** be made *taahir* even if it remains in its place for a while and changes into something else
    A. Ex: grapes thrown into wine and then dried to become raisins, they are not *taahir*, hence, cannot be eaten
    B. Because *najas* has entered inside of it
    C. Oily and greasy things also **cannot** be purified once *najas* enters into them

VIII. It is overlooked if a **small amount** of ***najas* blood** from a ***taahir* animal** comes on to **other than** food or drink
   A. But if it falls into food or drink, then it is *najas* and will **not** be overlooked
      1. If solid food, then you should cut out that piece where it fell
   B. This is referring to blood from *taahir* animals (humans, cows, goats, chickens, etc.)
   C. Pus and blood from injuries have same ruling
   D. Does **not** include blood from the penis or anus of *taahir* animals **except** postpartum blood and menstrual blood which are overlooked as well if it is small amount on clothes, body, etc.
      1. Because it resembles urine and feces
   E. Small amount of blood is what is in accordance to personal opinion
   F. This allowance is **restricted** to small amount of **blood** from a pure animal and is **not** allowed for other types of *najas* like small amount of human urine
   G. Blood of the martyr is *taahir* as long as it is on him but if it moves to something else, it becomes *najas*

IX. Insects that do **not** have flowing blood in their system are considered *taahir*
   A. Even if they have small amount of blood but is not flowing blood
   B. Ex: Fleas, mosquitos, lice, scorpions, etc.
   C. If such insects produced from something *najas*, then they become *najas*
      1. Ex: if an insect left its eggs in feces and then they hatched from such eggs

X. Other things that are *najas*
   A. Any consumable liquid intoxicant
   B. Any birds that are **not allowed** to be eaten or any animal **larger than a cat** that is **not allowed** to be eaten
      1. Ex: eagles, jiraafe, monkeys, elephants, wolves, donkeys, foxes, lions, etc.
         a) All snakes are *najas* regardless of size
      2. So rats, etc. are *taahir* because they are smaller than a cat even though they are not eaten
      3. But their *najasa* does not have to be washed seven times with dirt
   C. Milk, feces, urine, sperm and things like it (ex: pus) from non-humans that are **not allowed** to be eaten
      1. From animals that can be eaten, all of these are *taahir*

XI. Street mud if **known** that it contains *najas*, then such mud on the street is overlooked if it is in **small amount**
   A. Meaning if small amount of such mud got on to you, it is overlooked and you can pray with it on you
      1. An ease due to difficulty to avoid it
   B. If it is **not** certain if it has *najas* or not, it is considered *taahir* even if in large amounts

Menstruation

I. No menstruation with
   A. Pregnancy
   B. After age of 50
      1. Only Hanbalis hold this opinion
      2. Considered *istihadha* if bleeding happens
   C. Before the age of 9

1. According to Bajabir: if she sees blood before age of 9, then it will not be considered menses in general. It is possible that it is but we would need to confirm it via other things/signs

II. Minimum period is **one day and one night**
   A. Ex: she sees blood at 12 pm but then it stops, she shouldn't count it. It must appear for at least one day and night minimum

III. Maximum period is **15 days**

IV. Most common is **6 or 7 days**

V. Minimum period of **purity** between two **separate/new** menstruations is **13 days**
   A. So if she sees blood for two days and then it stops for 10 days and starts up again on the 11th day, it would be considered part of the previous one and not a new one
   B. So a max of three menstruations possible in one month
      1. Menses first whole day -> 13 days cut off -> Menses one whole day -> 13 days cut off -> Menses one whole day = 29 days

VI. The maximum period of **purity** between two menstruations is **not determined**
   A. Ex: Some women have menses only once in their life, some have once a year, etc.

VII. A woman **cannot** pray or fast while on menses
   A. The fasting must be made up

VIII. If a man and woman have intercourse while she is on her menses, then the man must pay a penalty of *dinar* or half a *dinar* in charity
   A. Dinar = 4.25 grams of gold or 21 carats
   B. He can choose either amount
   C. Even if he had sex with a condom
   D. Woman does **not** pay
   E. Foreplay is permissible if the vagina is avoided
      1. Recommended to cover the vagina area while doing this

IX. Rulings related to when a woman **first** starts to have menes
   A. Determining the number days
      1. She waits minimum amount of time (one day and night)
      2. After the minimum time, she bathes and **prays** even if she is bleeding, considering herself to be pure
         a) Two possibilities
            (1) If it stops within 15 days, she will bathe **again after** it stops
            (2) If it goes over 15 days, then it is not menses after 15 days but *istihadhaa*
               (a) If she notices some difference in the blood during this period, she will **distinguish** via signs the menses blood vs the *istihadhaa* blood and make note of it
                  (i) Color, smell, thickness, etc.
               (b) She **stops** praying during the distinguished blood period in the second month/time
                  (i) Ex: if in the first month/time menses blood was first 12 days and rest 8 days were *istihadha* blood, then second month first 12 days considered menses
      3. She repeats this exercise for three months/times
         a) She is trying to determine her habitual number of days for menses
            (1) Ex: first time: 5 days; second: 5 days; third: 5 days. She determines that her menses are 5 days after the third time. If she fasted an obligatory fast

during one of the months/times, she must now make up 5 days because her fasting did not count.

    b) She will stick to her habit from now on
        (1) So from previous point's example, she will stick to 5 days and consider it as her habit
    c) If comes less than three times, then it will not be counted
        (1) Ex 1: first time blood comes 5 days and second time/month nothing comes, then it will not be counted. If she fasted, then she doesn't have to make anything up (except for that first day)
        (2) Ex 2: she hits menopause before reaching all three times (over 50 years of age). Let's say first time she has 10 days and second time she has 10 days and third time she turned over 50 years of age and has 10 days. This last one will not count since menses are not recognized after 50 years of age in the *madhab*

B. If she cannot determine the difference between menses blood and *istihadha*, then she does the minimum (one day and night) and repeats it three times, and if still unable to determine the difference, then she will stick to the common days (6 or 7)
  1. This is referring to those whose blood goes over 15 days
  2. Ex: first month she sees blood for 20 days of which 17 are thick and dark. She will wait first day and night then take a shower and consider herself clean for the rest of 20 days. She will repeat this again in the second and third month. In the fourth month, she will consider 6 or 7 days as her habit
      a) She will choose between 6 or 7 based on what other women in her family have as their habit days

X. If a woman has bleeding outside of her regular habit, she should **only** consider her habit
  A. Anything else is considered *istihadhaa*
    1. Even if she can distinguish it based on its qualities
    2. Ex: her habit is 5 days and one month she has 10 days
  B. Unless it repeats for three months/times, then she will adjust her habit to that new amount

XI. Conclusion
  A. Habit is **stronger** than ability to distinguish
  B. Three types of women
    1. One who is less than 15 days
        a) Stick to the number of days blood found based on common denominator
    2. One who is over 15 days and can distinguish her blood
        a) Stick to distinguished period as her habit days and consider rest *istihadhaa*
    3. One who is over 15 days and cannot distinguish her blood
        a) Stick to 6 or 7 days and ignore the rest as *istihadhaa*

XII. Rulings related to *Istihadhaa*
  A. She must wash the area every time something comes out
  B. Wrap something around the area (ex: pads)
  C. Do wudu for every salah if something comes out
    1. As long as she renews her *wudu* within the new *salah* time, she doesn't have to make *wudu* again even if something comes out. She can continue to pray lots of prayers inside the time with same *wudu*
  D. Intention should be for *istibaha* when doing *wudu*
    1. Her intention should **not** be to lift ritual impurity because it is still there. She is intending herself to allow certain acts of worship due to need (recite Qur'an, do *salah*, etc.)

E. It's *haram* to have intercourse unless he fears committing *zina*
    1. Lesser of two evils
        a) Not a sin in this case

XIII. Nifas

A. Maximum number of days for *nifas*: 40 days
    1. It can begin 2-3 days before delivery as well

B. During purity period between separate *nifas*, she is considered pure and can do everything
    1. But sex during this purity period is **disliked**

C. Rulings are same as menses except in two cases
    1. *Iddah*
        a) If husband divorces, her *iddah* would **not** be counted from *nifas*
    2. *Nifas* does **not** prove puberty but pregnancy does

Book of Prayer

I. The five prayers are obligatory on
    A. Muslim
    B. *Mukallaf*: puberty and sane
II. Woman on *nifas* or menses does **not** pray
III. Prayer done by an insane person **not** valid
IV. Prayer done by a child who is **not** *mumayyaz* is **not** valid
    A. *Mumayyaz*: someone who does not understand intention, worship, nor realize their meanings
    B. Child becomes *mumayyaz* at age 7 in Hanbali *madhab* even if he/she has **not** reached puberty
        1. If a child has become *mumayyaz* but has **not** reached puberty, then they still do **not** have to pray but is **valid** if they do. It will be considered *nafl*
V. His guardian must order the child to pray at age 7 and hit the child at 10 if he/she does not pray
    A. If the child has **not** reached puberty, the guardian is still commanded to do this. So even though a non-pubescent child will not be sinning by abandoning the prayer, the guardian must still command him/her to pray
VI. It's *haram* to delay prayer **until** time of necessity (reference to *Asr* and *Isha* prayers) **unless**:
    A. He has an excuse to combine prayer due to travel or being sick for example
        1. But he **must** make the intention in the earlier prayer, otherwise, the first prayer would be considered *qadha*
            a) Ex: a traveler during *dhuhr* time intends that he will combine with *asr*. Then *asr* comes in, he is allowed to delay it until the end of *asr* time in this case
        2. Praying during time of necessity **without** an excuse is valid but sinful
    B. If he/she is busy trying to fulfill one of the conditions of *salah*
        1. Ex: he is sewing a shirt to cover his *awrah*, waiting for water for *wudu*, etc.
VII. One who does **not** believe that the *salah* is *wajib* becomes *kafir* **immediately**
VIII. One who abandons the *salah* completely out of **laziness**, he will become *kafir* with conditions
    A. Imam or some leader should invite him to come pray in an **Islamic country**
        1. If he refuses and one prayer ends and the second one begins and then that one ends, then he is *kafir*. He will then be imprisoned for 3 days and scholars will be sent to him to tell him to pray. If he still refuses, then he will be killed.
IX. One who prays sometimes (every Friday, once a day, once every few days, etc.), this person is a Muslim but committing a major sin

Adhaan & Iqama

I. They are *fardh kifayah* on
    A. Men
    B. Resident
        1. Travelers are not required but **recommended** to do them both when traveling among themselves
    C. Free
        1. Slaves not required to do it but valid if they do

- D. Five prayers and *Jumu'ah*
    - 1. It is *wajib* to do it for these
    - 2. It is **not** *wajib* for *qadha* prayers

II. The *adhaan* and *iqama* are valid only with following conditions
- A. Order of the wording
- B. Continuity
- C. Intention of doing the *adhan* or *iqama*
- D. From a male
    - 1. A female does **not** do *adhaan* or *iqamah* ever even when she is with other women and no male is present
        - a) If they want to do *jam'ah*, they just do it **without** *adhaan* and *iqamah*
- E. Done by a *mumayyiz*
    - 1. Someone who is at least 7 years of age
- F. Done by one who is upright
    - 1. Avoids major sins
    - 2. Does not insist on minor sins
    - 3. Respects culture (*urf*) of his area if it does **not** contradict with *sharia*
    - 4. Usually a ruler will make this decision. Today one may make individual decision but not start a scandal or enforce on others
    - 5. Even if he only **appears that way from the outside**
        - a) Because we do not know how he is in private. We do not stalk him to find out if he really is or not
- G. Should be done **after** the time for the prayer enters
    - 1. Except *Fajr*
        - a) It has two *adhaans*
            - (1) One before time comes
                - (a) To remind people to pray *tahajjud* or eat *sahoor*
                - (b) Done in the middle of the night
            - (2) One after time comes in

III. Sunnahs of *adhaan*
- A. Have a beautiful and loud voice
- B. Trustworthy
    - 1. Also righteous
- C. Know the times of the prayers
    - 1. How to determine the times based on the sun
- D. If a person is joining prayers or making up a group of prayers, the sunnah is to do *adhaan* for the first prayer **only** and *iqama* **only** for the rest
- E. Repeat the words of the *adhaan* by both the caller and the listener
    - 1. Low voice for both
        - a) Exceptions
            - (1) Come to Salah, Come to Success
                - (a) Say *la hawla wala quwwata illa billa*
            - (2) Prayer is better than sleep
                - (a) Say *sadaqta wa barirta*
    - 2. In *iqama* after *qad qaamat salah* say *Iqamaha Allahu wa Adamaha Allahu*
- F. Say *salah* upon the prophet after it
- G. Read any *dua* after it that has been narrated
- H. Make *dua* in general, any *dua*

IV. Prayers that were missed in the past **must** be made up and *tawbah* alone will **not** suffice
    A. Though it is possible Allah has forgiven this person but we are following the ruling of this world
V. *Adhaan* is **better** in reward than *iqama* and leading the prayer
    A. Hanbalis dislike responsibility because then you are **more** accountable for it before Allah
        1. This is why it is **disliked** to have multiple wives in the *madhab*
    B. *Iqama* is just part of the *adhaan*
        1. Hence, it is **recommended** in the *madhab* to say the *adhan* in the right ear for a newborn baby and *iqama* in the left. Whether boy or girl
VI. It is *haram* to exit the mosque after the *adhaan* and before the *salah* without an **excuse** or leaving with an **intention to return**
    A. Excuses that allow a person to not go for *jam'ah* or *jumu'ah*
    B. Intention should be to return to **any** *jam'ah* in the **same** mosque not a different one
    C. Front yard of the *masjid* and it's courtyard are considered **part** of the *masjid*
        1. Even its parking area that is walled or fenced in
VII. Types of *wajibaat* related to time
    A. *Muwassa'* (vast) - more flexible
        1. Ex: not praying as soon as the time for ***salah*** comes in
            a) Allowed
    B. *Mudhayyaq* (Restricted) - a worship that **must** be done in a particular time and no alternative is accepted
        1. Ex: delaying a **fast of Ramadan** to some other month, when last few minutes of the current prayer are left where you **only** have time to finish the current prayer, etc.
            a) Not allowed

Conditions For the Validity of Salah

I. A person be in a state of ritual purity (*wudu*)
II. Time of *salah* enters
    A. Times of Salah
        1. Time of ***Dhuhr***: when the sun slightly moves from the highest point in the sky (*zawal*) towards the West
            a) The shadow begins to form towards the opposite side (East)
        2. Time of ***Asr***: when the shadow of an object is equal to itself plus the shadow of *zawal*
            a) Time of choice: ends when the shadow is **twice** the size of an object
                (1) Time of necessity begins
            b) Time of necessity: ends at sunset
                (1) **Not allowed** to purposely delay to pray it at this time
            c) Ex: if a pen is 50 cm and the shadow during *zawal* was 10 cm, then *Asr* begins when shadow is 50 + 10 = **60 cm**
        3. Time of ***Maghrib***: begins at sunset and ends when the redness in the horizon disappears
            a) The redness is the sun's light leftover after the sun sets
        4. Time of ***Isha***: begins when the redness in the horizon disappears
            a) Time of choice: ends at end of first 1/3rd of the night
                (1) Time of necessity begins
            b) Time of necessity: ends at the second *fajr*
                (1) **Not allowed** to purposely delay to pray it at this time

        5. Time of ***Fajr***: begins at second/real *fajr* and ends at sunrise
            a) Second *fajr* begins with a **horizontal** light appearing in the horizon, also called real *fajr*. The vertical light before it is called first *fajr*, also as fake *fajr*, and is not the correct time for the *salah*.

B. We are **not** obligated to pray immediately after the time comes in
    1. Recommended
        a) Delay *Isha*
        b) Delay *Dhuhr* during hot days
        c) Pray *Maghrib* early as possible

C. The *Asr* prayer is the *Wusta* prayer

D. **Recommended** to delay the prayer if a person does **not** know all of the *wajibaat* of *salah*. He should try best to learn before time for prayer ends. If he cannot, then he does whatever he can
    1. For *Asr* and *Isha* such a person can delay even until almost the end of time of necessity

E. If he catches *takbeer-e-tahrima* in the time of the *salah*, he is considered to have caught the prayer on time
    1. Ex: a person wakes up from sleep during the last moments of *Asr*, so he makes *wudu* and says *takbeer-e-tahrima* and then right then the time for *Maghrib* comes in, he is considered to have caught the prayer
    2. But this is *haram* to do without an excuse, thus, a sin
        a) Generally, the prayer has three times and a person is free to choose in which he wants to pray: early, middle, end
        b) Meaning the person should **not** purposely delay the prayer until all he has left is to catch just the *takbir-e-tahrima*

F. A person cannot start the prayer until
    1. He is **certain** that the time has entered. Meaning he strives to find out if the time has come in or not
        a) Ex: he actually sees the sun set for *Maghrib* or sees the sun incline for *Dhuhr* or sees the shadow of each object be equal to itself for *Asr*, etc.
        b) If his certainty is not at level of *yaqeen* (100%), then *ghalbat zann* (70-80%) is sufficient
            (1) If he prayed with anything lower than *ghalbat zann*, it will **not** be counted and he **must** pray again **even** if he prayed within it's time.
                (a) Lower grades of certainty: *Zann* (51-69%), *Wahm* (less than 50%), *Jahl* (0%).
                    (i) *Shakk* is also 50%
    2. If he did his best to try to determine the prayer time and prayed, and then later realized that it had **not** yet come in, then he has to **repeat** the prayer
        a) If he made a mistake and realized that he had actually prayed **after** the prayer's time had ended, then he does **not** have to repeat but it would be considered a *qadha* prayer in this case

G. One who hits age of puberty before time for the current prayer exits, he **must** pray the current prayer and the one before it if it is a **joinable** prayer (i.e. *duhr* with *asr* and *maghrib* with *isha*)
    1. Before time exits means if he is able to catch *takbeer-e-tahrima*
    2. Same with a woman on menses who becomes clean during a joinable prayer
    3. Same when an insane person becomes sane
    4. There are *athaar* from Ibn Abbas and Abdur Rahman bin Awf on combining joinable prayers if the previous one was missed for some reason

H. The missed prayers **must** be made up **immediately** before praying the current prayer and in **order** unless
    1. It is harmful for him
        a) Ex: he has to work and does **not** have time and could lose his job
    2. He forgets
    3. He fears missing the current prayer or missing the time of choice for *asr* or *isha*

III. Covering the *awrah*
    A. It **must** be covered even outside of the prayer
        1. Even if you are alone in a dark room
            a) Whether in prayer or not
    B. If the clothes describe the color of the skin (ex: it's transparent), then it invalidates the *salah* but if describes size/shape alone, it can be ***makrooh***
    C. Awrah defined
        1. Man, young free adolescent girl who has **not** reached puberty (teen), slavegirl
            a) Between the navel and the knees
        2. Child from 7 - 10 years of age
            a) The two private parts only
        3. Free woman who has reached age of puberty
            a) All her body is to be covered **except** her face in *salah* (*mu'tamad*)
                (1) Some allowed hands to be revealed as well
            b) *Niqab* is *wajib* among Hanbalis in front of ***non-mahram*** men
    D. If someone's *awrah* has been exposed during the *salah* for a **long** period of time, then it invalidates the prayer and he/she **must** repeat it
        1. If severe *awrah*, then even a short amount of time will invalidate it
            a) Severe means: private part or breast or large amount of *awrah* based on *urf*
        2. Even if done by mistake
        3. Long period determined by *urf*
    E. If he prayed with *najas* on his clothes, place, or body or he prayed with a usurped cloth or place, then he must **repeat** because it was **not** counted
        1. If a person was taken as a prisoner and forced to pray in such conditions, then he can pray and does **not** need to repeat the prayer
            a) Ex: prison has *najas* in the cells or place where he is being held is stolen property

IV. Abstaining from **non-overlooked** impurities in place, clothes, and body during prayer
    A. Provided you have the ability to abstain
        1. No harm if it is not in your control
    B. Speaking about types of *najas* that **cannot** be overlooked
        1. Meaning of hadith where Jibraeel asked Prophet (pbuh) to remove his shoes during *salah* because they had *najas* on them
            a) There is a difference between **forgetting** and **not knowing**. If it's the latter case, it does **not** invalidate the prayer, whereas, the former will because you had knowledge of it beforehand. The Prophet (pbuh) didn't know he had *najas* on his shoes.
    C. Types that **can** be overlooked
        1. Traces of *najas* due to *istijmaar* alone are overlooked
        2. Small amount of blood from a pure animal (includes human) in the place of prayer according to your opinion, small amount of menstrual blood or *nifas* on a woman's clothes, etc. are overlooked

D. If someone used something *najas* to fix a broken bone, stitch a wound, etc., and it is **harmful** to remove it and it is **not** covered by his flesh, then he does *tayammum* in addition to *wudu*
    1. Because *najas* inside of our bodies are overlooked
    2. If he is able to remove it without harm, then he **must**
    3. He can do *tayammum* before or after the *wudu* but better to do **after**

E. Prayer is **not** valid if it is done in following locations **without an excuse**
    1. Graveyard
        a) Three graves or more
        b) Not because it is an impure place but because the Prophet (pbuh) forbade it
    2. Bathroom / toilet
    3. Place where people take showers
    4. Place where the camels sleep and eat
    5. Slaughterhouse
    6. Place where trash is collected
    7. Middle of the road
        a) Sidewalks are ok
    8. The roofs of the above places also not allowed

V. Facing the *qiblah*

A. Unless
    1. Fear or unable
        a) Ex: cannot move due to sickness, tied up in a direction away from the *qiblah*, prisoner who does not know where the *qiblah* is, etc.
    2. One who is on a **permissible travel** and he wants to pray a **voluntary** prayer
        a) It is **not** permissible for a **resident** to do this
        b) Once he arrives at his destination, he can no longer do this
            (1) This is **only** done while on the road
        c) Not allowed if traveling for a ***haram*** reason
        d) If a **resident** wants to pray a **sunnah** while sitting in a car, it is fine provided:
            (1) He must **start off facing the *qiblah*** and then if the car moves to a different direction then it is ok

B. If you can see the *ka'ba*, then direct yourself directly towards it otherwise just face the general direction of it

C. If you do **not** know where it is, accepting one Muslim's opinion who is upright suffices
    1. Provided he is certain about it
    2. Or if you see a *mihrab* of the Muslims, then you just pray towards its direction
        a) It is assumed that upright Muslims are praying towards it like in a mosque

D. If traveling
    1. Exert effort to find the *qiblah* via signs
        a) For one who has knowledge to be able to determine this
        b) Compass use is also ok
    2. Or blindly follow one who has this knowledge and can determine it via signs
        a) You can also ask a non-Muslim for the general direction if he knows it
            (1) Ex: "Excuse me, do you know where East is?"

E. If a person prays **without exerting effort** or **without blindly following a person who can determine the *qiblah* via signs** even though the person **had the ability** to do either of these two things, then the prayer is **invalid** and needs to be **repeated**
    1. Even if the direction turned out to be the correct one
    2. He is considered negligent

VI. Intention (*niyyah*)
   A. Must assign a specific intention
      1. "I intend to pray *Asr* as an imam (or follower)"
         a) Does **not** have to intend *Fardh* because it is already understood to be that. The same for other four prayers as well.
         b) If he does **not** specify the specific prayer in his intention, then it is considered a general *nafl* prayer
      2. You can say it loud enough so **only** you can hear it and doing it **only** with the heart is also allowed
         a) It is **recommended** to do it loud enough so only you can hear it
         b) Hanafis and Malikis allow this as well
   B. *Niyyah* should be **completed** before *takbeer-e-ihraam*
      1. It is ok to have it moments before as well but should **not** be a long gap of time, otherwise, it is invalid
   C. *Niyyah* specific for an imam or follower should be done respectively
   D. You **cannot** change the *niyyah* **after** starting the prayer
      1. Ex: if follower then you **cannot** have others join
      2. But you can change *fardh* to *nafl* but **not** the opposite
   E. A follower can leave the *jam'ah* due to an excuse and pray on own
      1. This is an exception, hence, if done **without** an excuse then his prayer is **invalid**
      2. Ex: the imam is doing long *surahs* in a *fardh* prayer and the follower has things to do
   F. If imam's prayer becomes invalid, then so does the follower's
      1. Because they are both **connected**. The imam's prayer is the *asl* and if it invalidates then so do the others'
         a) There is another narration from Imam Ahmad in which he viewed that it would **not** invalidate the followers' prayers and they would just complete it as individuals
      2. Ex: if imam breaks *wudu* during *salah*, then followers' prayer breaks as well
   G. If imam changes his intention from imam to follower or individual, it **invalidates** his prayer and the followers'
      1. If a follower changes his intention to an individual due to a **need** (as mentioned above), it is ok
      2. If imam has **one** follower and the follower leaves during *salah*, then it **invalidates** the imam's prayer because he has no followers though he had intended to lead as an imam

Description of the Prayer

I. Sunnahs
   A. Finish *wudu* at home and **then** go to the *masjid*
   B. He walks to the *masjid* in a calm and dignified manner
   C. Read *dua* for going to the *masjid*
   D. You stand for the prayer when it is said in *iqama*, "*qad qamatis salah*"
      1. The imam and the follower should stand at the *Qaf*
      2. But if the imam is **not** there then no. The imam should be there
II. He says "*Allahu Akbar*" to begin the prayer and he **must** be standing in the *fardh* prayer
   A. Saying *takbeer-e-ihraam* is a *rukn* and standing in *fardh* is a *rukn*
   B. This **must** be said when he is **fully** standing
   C. Only the words *Allahu Akbar* accepted and **nothing** else

        1. There should also be no gap between the two words otherwise it is invalid
    D. In the sunnah prayers, it is **not** required to stand

III. Your hands should be raised up to the shoulders for *Raf' Yadayin*
    A. Your fingertips should be parallel to your shoulders
    B. Saying the ***takbeer*** should be **with** the movement starting with Allah
        1. Recommended
        2. All movements and *takbeeraat* should be done **simultaneously** and not before or after the movement

IV. You hold your left wrist with your right hand and place it **below** the navel
    A. Disliked to put on the chest in the *madhhab*
    B. Same for women

V. Person should look at the place of his *sujood*
    A. During *tashahhud* he looks at his raised finger

VI. He should start with the *dua* of *istiftaah*, "*Subhankallahuma…*"
    A. Sunnah

VII. Then seek refuge from *Shaytan*
    A. In any form of wording that seeks refuge from him
    B. Sunnah

VIII. Then say the *Bismillah*
    A. Sunnah

IX. Then recite Surah Fatiha
    A. This is a *rukn*
    B. It must be said in **order** and **without gaps**
    C. It has **11** *tashdeeds*. Not reciting them means you are skipping letters, thus, invalidating the prayer

X. You say *ameen* out loud in the loud prayers
    A. Both the imam and followers do it
    B. Imam should also shortly **pause** before saying *Ameen* so it is clear that it is **not** part of *Fatiha*
    C. Women do not say anything out loud unless no men

XI. Sunnah to do *Fajr, Jumu'ah, Eid, Kusuf, Istisqa, Maghrib* and *Isha* out loud
    A. It is **not** disliked to **not** do them out loud
    B. It is **disliked** for the follower to recite behind the imam in the **loud** prayers
        1. Because he is ordered to listen
    C. When praying a loud prayer alone, it is up to him whether to recite out loud or not
        1. Same with one who joined the prayer late behind the imam in a loud prayer

XII. What to recite in which prayer
    A. *Al-Mufassal*: From *Qaf* to *Naas*
        1. *Fajr*: the **long** chapters (Qaf to Naba')
            a) *Naba'* **not** included
            b) If he does not from these surahs in ***Fajr***, then it is **disliked**
        2. *Maghrib*: the **short** chapters (*Duha* to *Naas*)
        3. Rest: the **medium** chapters (*Naba'* to *Duha*)
            a) *Duha* **not** included
            b) Meaning *Dhuhr*, *Asr*, and *Isha*

XIII. He will go into *ruku* by saying *takbeer* and raise his hands
    A. He will put his hands on his knees and separate his fingers
        1. Sunnah
    B. He will straighten his back

        1. Sunnah
    C. He says *Subhana Rabbiyal Azeem* three times
        1. The least of perfection is three times
        2. One time is *fardh*
        3. The imam should say it 10 times max
            a) This is highest of perfection **for the imam**
        4. A person praying alone can say it any amount of time he wants. The more the better
            a) Doesn't have to be odd
            b) Better to stick to *urf*

XIV. Then he raises his head and hands and says *SamiAllahu liman hamidah*
    A. Phrase should be said in that exact order
    B. An individual must say it as well but the follower should **not** say it
        1. Follower **only** says *Rabbana walakal Hamd* and should **not** say anything more
        2. Recommended to add other *adhkaars* mentioned in texts for imam or individual **only**
            a) Sunnah
    C. You have a **choice** whether to place the hands back below the navel or let them be on the side

XV. Then he says *takbeer* and prostrates on seven parts
    A. Knees first then hands
        1. Sunnah
    B. Do **not** raise your hands before going into *sujood*
    C. Seven parts: forehead, two hands, two knees, two feet
        1. *Fardh*
        2. Feet: if outer part of feet on the ground, it suffices though sunnah is to do on tips of toes
        3. If forehead alone without nose, it suffices but sunnah to do nose as well
            a) Doing nose alone without forehead does **not** suffice
    D. Prostrating with bare knees **without** covering is disliked
    E. The forehead and hands should **not** be covered
        1. It is **disliked** unless one has an excuse
    F. Sunnah to separate his arms from his sides and his belly from his thighs
        1. He should **not** exaggerate in separating the arms from the sides
    G. Sunnah to separate the two knees and feet
    H. He should say *Subhana Rabbiyal A'laa* three times
        1. Least of perfection is three times
        2. One time is *fardh*

XVI. Then he raises with *takbeer* and sits in *iftiraash* position
    A. He puts his hands on his thighs and **not** his knees. He keeps his fingers together and does **not** separate them
    B. He says **three** times *Rabbighfirli*
        1. This is perfection for **both** imam and others
        2. In *kusoof* prayer it can be longer since **every** position is longer in it
            a) Applies to all other places of the prayer as well in *kusoof* prayer
            b) Meaning perfection is not restricted to three times in *kusoof* prayer

XVII. Then he does second prostration same way as before

XVIII. The he gets up while saying *takbeer* relying on his knees and **not** on the ground
    A. If it is difficult for him, then he can rely on the ground

XIX. Then he prays the second unit same way but **without**
    A. *Niyyah*
    B. *Takbeer-e-tahrima*

C. *Istiftaah dua*
D. Ta'awwuz

XX. Then he sits in the *iftiraash* position for first *tashahhud*
  A. The first *tashahhud* is *wajib*
  B. Hands should be placed on the thighs
  C. Raise your right index finger every time you say the word Allah
    1. Do **not** move it but just point with it and put it back down
  D. The left hand remains on the thigh straightened and closed
  E. He says the *tashahhud*
    1. It is sunnah to do it silently

XXI. Then he gets up again with *takbeer* **without** raising his hands
  A. Hadith of Ibn Umar seen as *Mawqoof*

XXII. Then prays the rest of his prayer similarly but quietly and restricts himself to *Fatiha* only

XXIII. If last *rak'ah* **after** first *tashahhud*, then sit *tawarruk*
  A. If only two *rak'ah* prayer, then you **only** do *iftiraash*

XXIV. Then say the *darood* on the Prophet (pbuh)
  A. Minimum he must say *Allahumma Salli Alaa Muhammad*
    1. This much *rukn*
    2. The rest of the *darood* is Sunnah

XXV. Then seek refuge from the four
  A. Sunnah
  B. Here can say any *du'a* related to the afterlife but **not** this world because it will invalidate the prayer and considered unrelated speech
    1. It **must** be in Arabic
    2. Same for Sunnah prayers

XXVI. Then he ends the prayer with *taslim*
  A. Saying it **twice** is *rukn*
    1. Must be said in order
    2. Should **not** add *wa barakatuhu*
    3. Should **not** stretch it
    4. It **must** be in ***Ma'rifa*** form and not *Nakirah*
  B. If follower, then must wait until imam finishes **both** *tasleems*
  C. Moving the head to the right and left during *tasleem* is sunnah

XXVII. Woman prays just like a man except
  A. She gathers her limbs together and does not leave spaces
    1. Referring to between her **arms and sides** and her **thighs and stomach**
  B. She sits cross-legged or like *tawarruk* **but** she spreads both legs to the right instead of one
    1. The latter is better because it resembles that of the man's

XXVIII. Disliked in salah
  A. Moving the head left or right without need
    1. If done a lot, then it will invalidate the prayer
    2. Need: maybe a sickness, something fearful, etc.
  B. To sit between the feet
  C. Placing forearms and elbows on the ground while in *sujood*
  D. Playing around with sand, hands, clothes, etc.
  E. Putting both hands on his waist
  F. Cracking the fingers
  G. Entwining or interlocking the fingers

H. Someone who needs to urinate or defecate
    1. Because you cannot concentrate
I. Someone who is craving food, drink, or intercourse
    1. Even if he is not hungry but maybe craving a certain type of food

XXIX. If something erroneous happens in the prayer by the imam
- A. Man: says *SubhanAllah*
- B. Woman: she claps with the front of one of her hands to the back of the other

XXX. If he finds some spit or snot in place of prayer, he should remove it
- A. This is ***wajib***
- B. Use a tissue
- C. It is ***haram*** to spit inside the masjid but **allowed** outside of it **but** to the left or under your feet if **not** in *salah*
    1. If in prayer, then in a tissue or in your clothes
    2. It is **disliked** to spit in front of you or to your right outside of the masjid if **not** in *salah*
    3. If praying **outside** the masjid, then you can spit to your left but **not** under your feet because it is a masjid for you in that time

XXXI. The imam should **not** face the *qibla* for a long time after the prayer
- A. It is **disliked**
- B. He should turn to the followers

XXXII. After prayer
- A. Say the three *tasbeehs* **together**
    1. So the person will say *SubhanAllah, Alhamdulillah, Allahu Akbar* altogether 33 times

XXXIII. If he moves onto another phase or position of the prayer, he should **not** go back even if he skipped a sunnah
- A. It is **disliked**
    1. Ex: in first *rak'ah* he skips *ta'wwuz* and begins with *basmala*, then realizes and goes back to *ta'wwuz*
    2. This is when he moves from a sunnah action of the prayer to a previous sunnah action
- B. If he moves back to a sunnah from a *rukn* (pillar), it will **invalidate** the prayer
    1. Ex: he starts to recite Fatiha but then goes back to *istiftaah*, *ta'wwuz* or *basmala*, etc.

Arkaan (Pillars) and Wajibaat (Obligations) of the Prayer

I. **Pillars** are **fourteen**
- A. *Qiyam* (Standing)
- B. Doing *Takbeer-e-Tahrima*
- C. Fatiha
    1. The imam's recitation of it suffices for the followers **even** in silent prayers
        - a) But recommended for follower to recite in silent prayers behind imam
        - b) This is why if a person catches the *ruku'*, he catches the *rak'ah* as well despite not having recited *Fatiha*
- D. Doing *Ruku'*
- E. Going up from *Ruku'* and being straight
- F. Doing *Sujood*
- G. Going up from *Sujood* and being straight
- H. Sitting between the two prostrations
- I. Staying still after every action of the *salah*

        1. Till all joints come to rest
    J. Last *tashahhud*
    K. Sitting for the last *tashahhud*
    L. Salah on the Prophet (pbuh)
        1. Difference if this is part of *tashahhud* or not
    M. **Both** *tasleems*
    N. Sequence of the prayer

II. **Obligations** are **eight**
    A. All of the *Takbeers* **other than** the *Takbeer-e-Tahrima*
        1. Exception: if he is catching the prayer **late** then the *takbeer-e-tahrima* is what he will say and the next one will be **sunnah** to catch the position of the imam
    B. Saying *Sami'Allahu Liman Hamidah*
        1. The follower does **not** say it
    C. Saying *Rabbna Walakal Hamd*
        1. Imam, follower, and one praying alone say it
    D. Saying *Subahana Rabbiyal 'Azeem* **once** in *Ruku'*
    E. Saying *Subhana Rabbiyal 'Alaa* **once** in *Sujood*
    F. Saying *Rabighfirli* once between the two prostrations
    G. The **first** *tashahhud*
    H. The sitting during the first *tashahhud*
        1. If imam forgets and skips, then the follower just follows

III. Whatever is **not** listed under the *arkaan*, *shurut* and *wajibaat* are considered sunnah

IV. *Rukn* and *shurut* **cannot** be dropped even out of forgetfulness or ignorance
    A. *Wajibaat* can be overlooked due to forgetfulness or ignorance and made up via *sujud sahw*

V. If someone wants to yawn during prayer, he should suppress it. If he cannot, then he covers his mouth

VI. Communicating in **any** way during prayer **invalidates** the prayer
    A. Even by gestures

VII. *Sutrah* is **recommended** for **both** imam and individual praying alone
    A. Height should be approx **55 cm**
    B. Preferred that it be wide as well
    C. Imam's *sutrah* is the followers' as well
        1. So the latter do **not** need one
    D. **Recommended** that it be around **165 cm** between the one praying and the *sutrah*
    E. **Better** to deviate to the left or right of it and not make it center

VIII. Small movements are ok as long as **not** a lot according to *urf*

Prostration of Forgetfulness (Sujud Sahw)

I. It is **allowed** in the following situations:
    A. Increase in salah
    B. Decrease in salah
    C. Doubt in salah

II. It is **not** allowed if an increase or decrease is done on **purpose**

III. Rulings on it
    A. Wajib
        1. If left out one of the ***wajibaats*** of prayer due to forgetfulness or ignorance
            a) If done on purpose, it will **invalidate** the prayer

        2. If added or left out a ***rukn*** out of forgetfulness or ignorance
            a) Prayer **invalid** if done on purpose
            b) If done out of forgetfulness, then **must** return back to it and end with *sujud sahw*
        3. Someone who has doubts in his *salah*
            a) Ex: he does **not** remember what *rak'ah* he is on
    B. Sunnah
        1. If a particular *dhikr* of salah said in the wrong place out of forgetfulness
            a) Ex: recited *Fatiha* in *tashahhud*
            b) If done on purpose, it does **not** invalidate the prayer
    C. Permissible
        1. If you leave out a sunnah due to forgetfulness
            a) If left on purpose, then you **cannot** do *sujud sahw*
                (1) Doing so will **invalidate** the prayer because you added an action without justification

IV. If *waswasa*, then just ignore it and pray. No need to do *sujud sahw*
    A. Same in other aspects of *fiqh* as well
        1. Ex: a woman has *istihadha* so always doubting her *tahara*. She should just make *wudu* and pray and **not** worry about anything

V. If you have a doubt but you determine via signs that it is most likely a particular *rak'ah*
    A. Follow the determiners and do **not** do *sujud sahw*

VI. Method of doing it
    A. **Recommended** to do it **before** the *taslim* in **all** cases but **allowed** after it as well but **must** repeat the *tashahhud* in that case
        1. Exception: it is **recommended** to do it **after** if ended the prayer **before** completing it (see point B)
            a) Because this particular case has been narrated from the Prophet (pbuh) that he did it after *tasleem*
    B. If he ended the prayer **before** its completion then **recommended** to do *sujud sahw* after *taslim*
        1. Ex: prayed two *rak'ah* instead of four or left out a *rukn* and realized after completion
            a) In this case, he completes the missed part of the prayer, does *taslim*, **then** does *sujud sahw*, then does *tashahhud* **again** and then ends the prayer
        2. If done on purpose, it will invalidate the prayer
        3. If done out of forgetfulness
            a) If a **short** amount of time passes according to *urf* of community, then he completes the prayer plus *sujud sahw* in manner discussed above. If a **long** time passes by according to *urf* of community, then he **must** redo the prayer **without** *sujud sahw*
                (1) If someone breaks *wudu* in the short amount of time or if someone laughs during this short amount of time, it is as if he did so in the prayer
                    (a) It will **invalidate** the prayer and must repeat the whole prayer

VII. Following **invalidates** the prayer if done **without** need and at least **two** *harfs* uttered (based on personal *urf*). Must be two different sounds not just one
    A. Blows out air from mouth
    B. One who weeps **without** fear of Allah
    C. Someone who clears his throat

VIII. If someone leaves a *rukn* (other than *tahrima*), then remembers it
    A. If you remember in the second *rak'ah*
        1. Ex: if someone remembers in the second *rak'ah* that he left *ruku* in the previous *rak'ah*

2. Your second *rak'ah* becomes first
3. Requires *sujud sahw* at the end before *taslim*

B. If you remember in the same *rak'ah*
1. Ex: you realize in *sujud* that you missed *ruku*
2. You immediately go back to the missed *rukn* and continue from there
3. Requires *sujud sahw* at th eend before *taslim*

C. If you remember after *taslim*
1. If short gap of time, then just repeat the one *rak'ah*
2. Requires *sujud sahw*. Better to do *sujud sahw* **after** *taslim* in this case

IX. If you add an extra *rak'ah* and then remember, then go immediately to *tashahhud* and end the prayer with *sujud sahw* **before** the *taslim*

X. Every movement to correct a particular aspect of the prayer requires one to say the *takbeer* as well

XI. If he gets up **without** doing the first *tashahhud* forgetfully (all below cases **require** *sujud sahw*)

A. If you are on the way and realize mid-movement, you **must** go back otherwise prayer **invalid**
B. If you stood up straight, then it is **disliked** to go back but **permissible**
C. If you start reciting *Fatiha*, then it is ***haram*** to go back and **invalidates** the prayer
1. But if done out of ignorance or forgetfulness, then it will **not** invalidate it

D. Follower should just follow his imam in all above cases
1. Even if imam skips first *tashahhud* and gets up
2. But you do **not** follow him into an extra *rak'ah*. Just wait for him to return

XII. If you doubt anything, you go by what you are **certain** about

A. Whether it comes to a *rukn* or number of *rak'ahs*
1. If *rukn*, you assume **no**
2. If number of *rak'ahs*, you go by the **lower** number

Voluntary Prayers

I. Highly recommended voluntary prayers (listed in level of importance)

A. Kusoof
1. Sunnah to do it in *jam'ah*

B. Istisqaa'

C. Taraweeh
1. Prophet did it but did **not** invite people to do it
2. A type of *Qiyaam ul Layl*

D. Witr
1. Sunnah
2. Prophet prayed it mostly individually
    a) He did **not usually** pray it in *jama'ah*

II. Basis for the preference among voluntary prayers

A. Those that are done in congregation are given preference over those done in private
B. Among those done in congregation, the ones that the Prophet (pbuh) persisted in are given preference over those which he did sometimes and left sometimes

III. Witr prayer details

A. It's time: after **performing** Isha until Fajr
1. Travelers: same even if they combine *Isha* at *Maghrib*

B. Least amount: 1 *rak'ah*
C. Max amount: 11 *rak'ahs*. Done two by two then end with 1 *rak'ah* of *witr*

D. Least of perfection: 3 *rak'ahs*
   1. You have two options
      a) With two *tasleems*
         (1) This is better
      b) Do all three with one *tashahhud* and *tasleem* at the end
E. *Qunut* Supplication
   1. Sunnah in **last** *rak'ah* of *witr*
   2. Recommended to do **after** *Ruku'*
   3. Read the narrated *qunut du'a*
      a) Generally **any** *du'a* is ok whether narrated or not
         (1) Just should **not** be about the *dunya* alone
   4. End with *darood* on Prophet (pbuh)
   5. If imam leading, he says this *dua* out loud
      a) Followers should say *Ameen*
      b) Imam should use the first person plural pronoun during the *du'a*
   6. **Recommended** to wipe your face after it
      a) This is recommended after any *du'a* in which hands are raised whether in or outside of prayer
      b) There are several hadiths narrated about it that strengthen when you combine them and is established from the actions of the companions

IV. Taraweeh
   A. It is **20 *rak'ahs*** in Ramadan
      1. It is **not** less than 20 but can be **more** than 20
      2. If come in late, the person **must** still do 20 to consider it *taraweeh*, otherwise, it is just general *qiyaam al-layl*
   B. **Sunnah** to do it in **congregation**
      1. *Witr* as well
      2. It's time: **After** the sunnah of *Isha* and **before** *witr*
         a) If you start *taraweeh* before the sunnah of Isha, you **cannot** pray the sunnah of *Isha* now. It is considered **missed**

V. Sunnah *Raatibah*
   A. They are **ten** and not twelve according to Hanbalis
      1. *Dhuhr*: two before and after
      2. *Maghrib*: two after
      3. *Isha*: two after
      4. *Fajr*: two before
         a) Most emphasized
   B. Making them up
      1. Can make them up if **not** a long gap of time (1 week) has passed **except** sunnah of *fajr* which can be made up **anytime** even after a year

VI. The night voluntary prayer is highly recommended
   A. The night voluntary prayers are **better** than the day voluntary prayers
   B. Any form of night voluntary prayer falls into this (general *nafl*, *taraweeh*, *witr*, *tahajjud*, etc.)

VII. It is **recommended** to do ***sujud* of recitation (sujud al-tilawa)**
   A. It is in **14 places** of the Qur'an
   B. Recommended for **both** the reciter and listener
      1. One who is listening **not** hearing
      2. Listener **only** does it for one who can be his/her imam

a) Ex: man does **not** do it if a woman is reciting or if you hear it on TV

C. *Wudu* is **required** because it is considered a form of prayer

D. How it is done

1. Say *takbir*, do *sajdah*, say *takbir* to come back up and sit. End with *taslim*.
   a) If in *salah*, then do *taslim* at end of prayer
   b) **Must** say *subhana rabbiyal 'alaa* at least **once**
      (1) Then can say narrated *du'as* as well but are **not** required

E. **Disliked** for imam to do it in a **silent prayer** and do *sujud* for it

1. The followers do **not** follow him if he does
   a) It's ***haram*** to follow because you do not know why he is doing it. He could be doing something out of ignorance or forgetfulness
   b) Also because follower neither listened or recited the verse of recitation

VIII. It is **recommended** to do *sujud al-shukr* when you have a new blessing or you were protected from harm

A. If done **inside** a prayer, it will **invalidate** it unless he is ignorant or did it out of forgetfulness

B. It is done like *sujud* of recitation

1. So it **requires** *wudu* as well
2. Must say *subhana rabbiyal 'alaa* at least **once**

C. Considered a form of prayer as well

IX. Prohibited times to pray are **five**. Two long times and three short ones

A. Long

1. From second *Fajr* until sunrise
   a) Only sunnah of *Fajr* and its *fardh* allowed
      (1) If the sunnah is **missed**, then it can only be made up after sunrise
2. From praying *Asr* until sunset

B. Short

1. From the start of the rising of the sun until it is up in the sky a spear's height
   a) Distance between the horizon and the sun be a spear's height
      (1) About 15 min or so after sunrise
         (a) Varies according to location
2. When the sun is in the middle of the sky and has no shadow until *zawal*
3. When the sun starts to set until it is completely set (*Maghrib* time)

X. It is **prohibited** to pray **any** form of *nafl* prayer during prohibited times but following are **exceptions**

A. Making up a **missed** *fardh* prayer

B. Two *rak'ahs* of *tawaf*

C. Making up the two sunnahs of *fajr*

1. Due to hadith of companion who made them up after praying *fardh* of *fajr*

D. Janaza prayer after ***start of fajr*** and **prayer of *asr***

1. But **cannot** in the short times
   a) You can if you feel the corpse might be harmed if the burial is not hastened

Congregational Prayer

I. Congregational prayer (in any setting where people can be gathered even at home) for the five daily prayers is **obligatory** on those who fulfill the following conditions:

A. Men

B. Free

C. Ability

II. Doing *jama'ah* in a mosque is **sunnah** for men

III. It is prohibited to lead a prayer in the mosque that has an assigned imam except
   A. With his permission
   B. There is a valid excuse
      1. Prayer time about to end
      2. The main prayer has already been led by the imam and you came in late
      3. Imam did not come or is very late
      4. Etc.
   C. If you know he does not hate it if you lead

IV. Whoever does *takbeer-e-tahrima* **before** the **first** *salam* of imam, he has caught the prayer

V. Whoever catches the imam in *ruku*, he has caught the *rak'ah*. Following **conditions** apply
   A. He should catch him while he is still in the state of *ruku*
   B. He should not doubt that he has caught it
   C. *Takbeer-e-tahrima* must be done while standing. The second *takbir* to catch the imam is sunnah
      1. *Takbirs* are either *rukn*, *wajib*, or *sunnah*
         a) *Rukn*: *takbir-e-tahrima*
         b) *Wajib*: those done to switch positions
         c) All other types are sunnah

VI. Whichever *rak'ah* you catch the imam in, then you consider it the same *rak'ah* for yourself
   A. You make up the rest and can start with *Subhanakallahumma...*
   B. If you need to make up the prayer and imam is in the **last** *tashahhud*, then you **wait** after saying *ashahadu la ilaaha illa Allah…* **before** getting up

VII. Imam is responsible of the following for the follower. Meaning the follower is **not** responsible for the following:
   A. Recitation
      1. But it is sunnah to recite for follower behind the imam in following situations:
         a) When the imam is quiet
         b) Silent prayers (*Dhuhr* and *Asr*)
         c) Follower cannot hear the imam due to distance or is deaf
   B. *Sujud sahw*
      1. Any mistake done by the follower that requires *sujud sahw* is overlooked behind the imam
         a) Even if follower joined late and is making it up, the follower is still not required to do *sujud sahw* if he/she made a mistake somewhere in the prayer
   C. *Sujud tilawa*
   D. Sutrah
      1. People can pass between the lines of the followers
   E. *Qunut du'a*
   F. First *tashahhud* of follower if latter joined late
      1. Every two *rak'ahs* you **must** sit down for *tashahhud* but in this case the follower will just follow the imam and the imam's *tashahhud* suffices
         a) Follower continues to sit after every two *rak'ahs* while making it up
            (1) Ex: You join the imam in the last *rak'ah* of a four *rak'ah* prayer, when you get up to make it up, you will sit **again** for *tashahhud* in the **first** *rak'ah* that you are making up because the appearance of the *salah* must **never** change

VIII. Sunnah for imam

- A. Lighten it for the people with proper completion of all steps
  - 1. Meaning do not make the prayer long for the people and do not speed through it as well
- B. First *rak'ah* should be longer than the second one
- C. Wait for people to enter the prayer if it does not cause hardship
  - 1. Make *ruku* longer so they can join the *rak'ah*
  - 2. Make last *tashahhud* longer so they can catch the prayer
    - a) Provided it does not harm the followers. Do not make it too long

IX. You **cannot** pray with intention of a different prayer behind someone. It must be the **same**
- A. Ex: praying *dhuhr* behind someone praying *asr* or vice versa
  - 1. Only exception is praying a *nafl* prayer behind someone praying a *fardh* prayer

X. Choosing an imam
- A. Best person to lead the prayer is one who has following **two** qualities:
  - 1. One who knows the rules of recitation
    - a) This takes preference
  - 2. Knows *fiqh* of *salah*
- B. Prayer **not** valid behind a *fasiq* except ***jumu'ah*** or ***eid*** prayer due to excuse that no other person/place was available
- C. Following types should **not** be imams
  - 1. One who is **not** able to remain in a state of *wudu* due to a medical need
    - a) Unless he leads those like him
  - 2. One who has one of the following flaws: cannot recite *fatiha*, joins two sounds (*idgham*) that are **not** suppose to be joined, makes grammatical errors in recitation that change the meaning
    - a) Unless followers are the same
  - 3. Someone who **cannot** do one of the *arkaans*, **cannot** abstain from *najas*, or **cannot** face the *qibla*
    - a) **Exception**: one who **cannot stand** and prays while sitting with **two** conditions
      - (1) He is the **assigned** imam
      - (2) His sickness is **temporary**
  - 4. A non-pubescent boy **cannot** lead adults in *fardh* prayer
    - a) But he **can** in a *nafl* prayer
  - 5. A woman **cannot** lead men and people of undetermined sex
    - a) Latter cannot lead men either
    - b) An opinion in the school allows women to lead men with restrictions (but it is **not** the official position of the school)
      - (1) No men are available that can recite *fatiha*
      - (2) It is for *taraweeh* prayer
      - (3) She leads from the back not the front
  - 6. Prayer is **invalid** behind someone who does not have *wudu* or has *najas* on his clothes, body, or place he is leading from
    - a) If both the follower and the imam did not know it, then prayer of the follower is valid
      - (1) The imam must repeat his prayer
- D. It is **disliked** for someone to be the imam if:
  - 1. His grammatical mistakes do **not** change the meaning
  - 2. One who repeats the letters *fa* or others during recitation

XI. Sunnah of where to stand in congregation
- A. Many followers: behind the imam is sunnah

        1. Permissible for them to stand beside him to the right as well **or** some to the right and others to the left
    B. One person: to his right
        1. This is obligatory otherwise prayer invalid
    C. If one woman as a follower: stands behind him
        1. This is recommended
        2. Permissible if she stands beside him even as a *ghayr-mahram* because it does **not** require touching

XII. If you pray to left of imam and his right is empty and imam finishes a *rak'ah* (gets up from *ruku*), then this *rak'ah* is invalid for imam and follower

XIII. If a follower prays alone in a row by himself without excuse, then his prayer is invalid
    A. He should tap someone to come back, if they do not, then he can because he has no option
    B. He can also go stand next to the imam
        1. To his right

XIV. If the the imam and followers are **inside** of the mosque, it suffices for the followers to just follow him even if they cannot see him

XV. If you are **outside** the mosque, you need to be able to **see** the imam or the rows behind him
    A. Even if it's many rows behind the imam as long as they are seeing those in front of them and so on
    B. Even if it is just some of them and not all

XVI. It is **disliked** for imam to pray in following ways:
    A. Leading prayer on something higher than the follower (55 cm or more)
        1. Something less is ok
    B. He prays in a *mihrab* that prevents people from seeing him
    C. He prays a voluntary prayer in the same spot as an obligatory prayer
    D. Facing the *qiblah* for a long time after finishing the prayer

XVII. **Disliked** to do for follower
    A. Standing behind columns without need
        1. It is permissible for people to have different rows in various parts of the mosque even if they are not connected to each other. What matters is that each row by itself be connected and **not** if it connects with other rows or not
            a) As long as they are all within the vicinity of the mosque
    B. Attending mosque or *jama'ah* with a bad smell

XVIII. Excuses to be able to abandon Friday prayer or *jama'ah*
    A. One who is sick
        1. One who is sick or fears he might get sick or he fears his case may worsen
    B. One who is in need to urinate or defecate
        1. It is *makrooh* if he does in this case
    C. One who has food in front of him and he is in need of it
        1. Meaning he is hungry and the food is available in front of him
        2. Also includes if he desires the food in front him though he might not be hungry
    D. Those who fear the following:
        1. One who fears his wealth might be lost
        2. One who has a relative that is close to dying
            a) In their last moments
            b) He fears leaving him alone
        3. One who fears being harmed by the ruler
            a) Can apply to any form of authority such as police, army, governor, etc.

4. One who fears being harmed by the rain or its like
    a) Fears getting sick, getting stuck or in an accident, etc.
    b) Applies to storm, snow, hail, bad weather, etc.
5. One who is in debt and fears his debt collector and he does **not** yet have the money to pay it off
    a) Ex: he fears that his creditor is following him around or might be waiting for him outside his house or at the mosque to demand the money he owes
    b) If you have the money, then that is **not** an excuse
6. One who fears missing his company/group
    a) Ex: one on a bus and stopped some place to take rest

Prayer of the Sick

I. He prays in following ways:
    A. Standing if able
        1. If he cannot, then sitting
            a) If he cannot, then lay on the side
                (1) Right side is recommended if you have the choice
                (2) If he is **able** to lie down on either side but he prayed laying on his back, then this is **disliked**
                    (a) But if he **cannot** do either side, then **permissible** to do on back
II. If he does **not** use above order (stand -> sit -> lay), then *salah* is considered **not** even started
    A. Meaning a person is **not allowed** to just jump to laying down on the side if he is able to sit
III. If he is **unable** to do proper *ruku* and *sujud*, then he uses gestures and his gesture for *sujud* should be **lower** than his gesture for *ruku*
    A. Meaning there should be a distinction between the two gestures
    B. Ex: if praying while sitting, the person will bow **lower** for *sujud* than for *ruku*
    C. If he **cannot** do even gestures, then he should make gestures with his **eyes** and **intend with his heart** like a fearful prisoner
        1. Ex: Blink longer for *sujud* than for *ruku*
        2. Meaning here is that if a person is in such a condition that he **cannot** move anything other than his eyes, then that is how he will pray
IV. If he is **unable** to pray even with the eyes, then intend **all** the positions and steps with the **heart only**
    A. He will intend both the statements and actions of the prayer in his heart
    B. Meaning if the person is completely paralyzed and **cannot** move anything, then such a person will pray the whole prayer in his heart
V. As long as the person is **sane**, the prayer **cannot** be abandoned
    A. Even if the person is completely paralyzed
VI. The person will make the judgement call in **each** step. So if he feels unable, he will **not** do it, and if he feels able, then he will do so
    A. Meaning the person tries to do their best as much as possible based on how he feels during the prayer at each step
    B. Ex: a person may feel strong enough in the first *rak'ah* to stand so he does but not in the second *rak'ah* so he sits, or he may feel strong enough to do *sujud* in first *rak'ah* so he does but not in the second *rak'ah* so he gestures, etc.

Shortening the Prayer

I. It is **recommended** to shorten a four *rak'ah* prayer provided the following two conditions:
    A. Long travel (approx: 158 km/98.18 miles according to Shaykh's opinion)
    B. Permissible travel
        1. Not traveling for a *haram* purpose
        2. Does **not** include doing something *haram* while on a permissible travel
II. If someone is making up a travel prayer **after** reaching home, then he will make up the the **complete** prayer and **cannot** shorten it
    A. Ex: someone was traveling during *dhuhr* prayer and they reach home at *asr*, he will pray **four** *rak'ahs* of *dhuhr* **not** two
    B. Same in opposite case
        1. Ex: if someone started traveling **after** *dhuhr* came in and they stopped somewhere at *asr*, they will pray the **complete** prayer of *dhuhr* and shorten *asr* **only**
III. Whoever **intends** the following must do the **complete** prayer and **not** shorten it:
    A. Intending to stay in a place permanently
        1. **Cannot** shorten from Day 1 once you reach your destination
            a) But can shorten while en route
    B. Intending to stay in a place for more than 4 days (more than 20 prayers to be accurate)
        1. **Cannot** shorten from Day 1 once you reach your destination
            a) But can shorten while en route
    C. Intending to pray **behind** someone who is a resident praying four *rak'ahs*
IV. If he is **wrongfully** imprisoned away from home or is **not** intending to stay permanently in a place, he can continue to shorten indefinitely
    A. Meaning you have no end date, it could be today, tomorrow, or any moment and you have plans to return immediately afterwards
        1. If your plans change to four or more days, then you **cannot** shorten any longer
V. You can begin to shorten the prayers as soon as you leave the houses of your city
VI. Travel is measured **from** your **home** to your **destination(s)** and **back**
    A. If this **exceeds** more than **4 days** (more than 20 prayers), then you **cannot** shorten or combine **except** while on the road. But you **can** do so if you go to a city, return home, then travel **again** to another city

Combining Prayers

I. It is **permissible** to combine between the following prayers in **either** of the two times
    A. *Dhuhr* and *Asr*
    B. *Maghrib* and *Isha*
II. **Not** combining is better
III. Both times are equally the same when it comes to preference
    A. Based on your individual circumstances
        1. Do whatever is better in your case
    B. But if you have no preference, then do the later prayer's time
        1. But you **must** intend to combine both prayers in the earlier prayer, otherwise, it will be considered missed and you are making it up (*qadha*)
IV. A person is **permitted** to combine in following situations

A. One who is traveling
B. Someone who is sick and his sickness requires him to combine the prayers, otherwise, it will cause him hardship
    1. Includes someone who **fears** if he does not combine he will get sick which will lead to hardship
C. It is allowed to combine between **Maghrib and Isha only** for any **one** of the following situations:
    1. Rain is so heavy that it soaks up the clothes
        a) You can even do it at **home** in this case because allowance mentioned in the text is in **general** form and not specific to any place
    2. There is mud which makes it difficult to walk
        a) Makes the person fall or slip
        b) Does **not** include type of mud that you can walk in without falling or slipping
    3. There is strong **and** cold wind
        a) If wind is cold **only** and **not** strong, then **only** if the night is dark

V. Combining in the time of the **first prayer** is **invalidated** if:
    A. You separate the prayers with *sunnah raatibah*
        1. Ex: you intend to combine *dhuhr* and *asr* due to sickness. So you pray *dhuhr* and then follow it up with two sunnahs. If combining with *asr*, then you should **not** be praying the two sunnah of *dhuhr* after it
            a) The two sunnahs before *duhr* in this case are fine
    B. The gap between them is so long that you can do a **light wudu** and ***iqama*** in it

Fear Prayer

I. The fear prayer has authentically been narrated to pray in **six** different ways and you can pray in any one of them
    A. Sunnah for you to carry a weapon during the prayer that is **not** heavy
        1. So it does not prevent you from praying

Friday Prayer (Jumu'ah)

I. The Friday prayer is *wajib* on those who fulfill **all** of the following conditions:
    A. Muslim
    B. Mukallaf
        1. Meaning someone who has reached **puberty** and is **sane**
    C. Male
    D. Free
        1. Slaves are **not** required to attend it
    E. Being a **resident** with **intention** to be among its people
        1. Meaning he is **not** someone who is **not** settled in the place and moves from place to place such as a bedouin
        2. A traveler who has **reached** his destination must still pray *Jumu'ah* if there is one being held in the city he is staying in, however, if he is just passing through a city while en route, he does **not** have to pray *Jumu'ah* provided the travel is of **permissible** type

II. *Jumu'ah* prayer and *Dhuhr* are considered **separate** prayers in Hanbali *madhab* and *Jumu'ah* is **not** a substitution for *Dhuhr* as in some other *madhabs*

III. If those who are **required** to pray the *Jumu'ah* prayer prayed *Dhuhr* **before** imam prayed the *Jumu'ah* prayer, their *Dhuhr* prayer is **not** even considered, otherwise, it is correct
   A. Meaning you can **only** pray *Dhuhr* if the imam has **already prayed** the *Jumu'ah* prayer, otherwise, the *Dhuhr* prayer prayed carries no value and it is as if it was **not** even prayed. This person **must** join *Jumu'ah*
      1. If you do this on **purpose**, then it is sinful
   B. If you belong to those on whom *Jumu'ah* is **not** *wajib*, it is **better** to pray *Dhuhr* **after** the imam has finished *Jumu'ah*
      1. Ex: women praying at home are recommended to pray *Dhuhr* **after** the *Jumu'ah* in their locality has finished

IV. It is **prohibited** to **travel** after the time of *zawal* on Friday for those on whom Friday prayer is *wajib*
   A. It is considered a prohibited form of travel
   B. If you **intend** to pray *Jumu'ah* **along the way** to your destination, then it is fine
      1. Ex: intending to stop at a mosque en route to pray it, etc.
   C. It is **disliked** to travel **before** *zawal* on Friday for those on whom Friday prayer is *wajib*
      1. But if you **intend** to stop some place to pray it along the way, then it is **not** disliked
   D. If you **fear** missing your company, then it is **not** prohibited
      1. Ex: someone traveling on a bus/train/plane/etc. and he fears he might miss his bus/train/flight/etc. if he attends *Jumu'ah*

V. Conditions for the *Jumu'ah* prayer to be **valid**
   A. Time
      1. When the sun reaches the spear's height **after** sunrise until the **end** of the time of *Dhuhr*
         a) Even if praying at the time of prohibition just before *Dhuhr* because that prohibition does **not** apply to an obligatory prayer
      2. If the *Jumu'ah* was started **late**, then as long as they catch the *takbeer-e-tahrima* **before** the time for *Jumu'ah* ends, they are considered to have caught *Jumu'ah*, otherwise, they will pray *Dhuhr*
   B. The attendance of **40 people including the imam** and they **all** have to be from among the people who are **required** to pray *jumu'ah* prayer
      1. Ex: So if you have 39 men and 1 woman, you **cannot** do *jumu'ah*, similarly, if you have 40 women and 3 men, you **cannot** do *jumu'ah*
         a) This also means the 40 **including** the imam should be residents and **not** travelers
      2. If the number **decreases** during *jumu'ah*, then they have to do a **new** *jumu'ah* if possible, otherwise, they will all pray *dhuhr*
   C. The **two** *khutbas* **must** be **before** the prayer
      1. It is an **innovation** to do **one** *khutba* in **any** congregational prayer except with **one** exception (the rain prayer)
      2. Conditions for the two *khutbas* to be correct. The following conditions must apply to **both** *khutbas*:
         a) Time of *jumu'ah* prayer has entered
         b) Praising Allah with **any** type of words that praise Him
         c) *Salah* on the prophet (pbuh)
            (1) Adding *salam* is **not** required but **recommended**
         d) Reciting one complete verse of the Qur'an
         e) The required number of people are present
            (1) 40 including the imam

f) The imam's voice should be loud enough so that **at least** 40 people are able to hear him
   (1) Otherwise the *khutba* is not considered to even have started
g) Intention of giving the *khutba*
   (1) It should be there before even getting on the mimbar
h) You **must** advise people to fear Allah (*taqwa*) in whatever way that gives that meaning
i) One who is giving the *khutba* must be among those who can **lead** the prayer
   (1) Ex: a boy who has **not** reached the age of puberty **cannot** do a *jumu'ah khutba*
   (2) The one who does the *khutba* does **not** necessarily have to lead the prayer as well

3. Sunnahs of the two *khutbas* of *jumu'ah*
   a) It be done on a mimbar or a high place
   b) Imam gives *salam* to the people in two places
      (1) When he comes out
      (2) When he approaches the mimbar
   c) To sit until the *adhaan* is **finished** and to sit **between** the two *khutbas*
   d) Give the *khutba* while **standing**
      (1) It is **allowed** to give it while sitting
   e) To support your standing with a sword or a stick
   f) Imam looking straight ahead of him and avoiding eye contact
   g) Keeping them **short**
      (1) The second should be **shorter** than the first
   h) Making *du'a* for the Muslims in general
      (1) It is **permissible** to **specifically** make *du'a* for someone on the mimbar like a Muslim leader

VI. As long as a person catches one *rak'ah* of *jumu'ah* prayer, he is considered to have caught the *jumu'ah* prayer
   A. Meaning as long as he joins the imam **before** the imam gets up from the *ruku* in the second *rak'ah* of *jumu'ah*
   B. If not, then he will join with the intention of *dhuhr* prayer and pray *dhuhr*

VII. You **cannot** combine *jumu'ah* prayer with *asr*

VIII. *Jumu'ah* has **two** *rak'ahs*
   A. Sunnah to recite *Surah Jumu'ah* in first *rak'ah* and *Surah Munafiqoon* in the second *rak'ah*
      1. Or recite *Surah A'la* in first *rak'ah* and *Surah Ghashiya* in the second *rak'ah*

IX. It is **prohibited** to have **more** than one *Jumu'ah* in a city **except** due to necessity
   A. Also includes having more than one *jumu'ah* in the same mosque
   B. Same applies to Eid as well
   C. Exception example: too many people in a city and they cannot all fit in one space or it causes hardship on the people

X. *Sunnah ratibah* **after** *jumu'ah* prayer are from 2-6
   A. You have the option to choose to do 2, 4, or 6 *rak'ahs*

XI. Sunnahs of *Jumu'ah*
   A. Four *rak'ahs* **before** the imam goes up on the mimbar
      1. These are **not** *raatibah*
      2. If imam goes up on the mimbar, then **only** two short ones for *tahayyatul masjid*
         a) Short ones meaning that you **only** do the *arkaan* and the *waajibaat* of *salah*

            b) Even if *jumu'ah* is **not** happening in a mosque because in that time the space becomes a mosque
    B. Recite *Surah Kahf* once **either** in the night or morning of Friday
        1. From *Maghrib* of Thu until *Maghrib* of Fri
            a) You have 24 hours
    C. Sending *salah* on the Prophet (pbuh) is **recommended** to do **all the time** but on Friday is even **more** recommended
    D. Doing lots of supplications especially after *Asr*
    E. Taking a shower during the day of Friday
        1. After *Fajr*
    F. To clean your clothes and yourself
    G. Wearing perfume
    H. Wearing white
        1. Even the turban should be white if one chooses to wear one
    I. To go **early** and **walk** to the Friday prayer
    J. To be **close** as possible to the imam during the Friday prayer

XII. Dislikes on *Jumu'ah* prayer
    A. To step over the necks of the people is **disliked** except for the following two types of people:
        1. The imam
        2. A person who finds a **space** where no one is sitting and the **only** way to get to it is by stepping over the necks of people
    B. Offering one's more virtuous place of sitting to someone else is **disliked**
        1. Ex: maybe you have respect for him and you offer him your space in the first row to sit
        2. It is **not** disliked for the one given the more virtuous space to accept it
            a) Meaning the giver is at fault and **not** the acceptor

XIII. Prohibitions of *Jumu'ah* prayer
    A. It is *haram* to **force** someone to leave their place so that someone else can sit in his place except in the case of a small boy
        1. Meaning a small boy who has **not** reached the age of puberty can be removed from his place of sitting so someone else can sit
    B. It is *haram* to **speak** during the *khutba*
        1. Following are allowed
            a) The *khateeb*
            b) The one the *khateeb* is speaking to
                (1) Ex: maybe he asks a particular attendee a question
        2. Following times are **not** included in this prohibition
            a) When the imam is sitting between two *khutbas*
            b) When imam is silent or pauses
            c) When imam is doing *du'a* whether during the *khutba* or at the end
            d) When imam does **anything** that is **not** related to the *khutba*
                (1) Ex: maybe he gets into an argument with someone while delivering the *khutba*

Eid Prayer

I. It is ***fardh kifaya*** on men
    A. If it falls on same day as Friday, then you do **not** have to pray *jumu'ah*

        1. Individuals have a choice between the two. Either you can pray the Eid prayer and skip *jumu'ah* or you can pray *jumu'ah* and skip the Eid prayer

II. It's time **begins** at *Dhuha* prayer

III. It's time **ends** at *zawal*
    A. One moment before *zawal*

IV. If a **whole city** did **not** know it was Eid until **after** *zawal*, then they can make it up the following day
    A. Ex: maybe they did not realize that the moon was sighted

V. It has the **same conditions** as those required for *Jumu'ah* prayer

VI. In order for it to be correct:
    A. The attendees have to be residents
        1. Meaning at least 40 including the imam must be locals
    B. At least 40 number of people should be present including the imam
        1. They should be from among those on whom *Jumu'ah* is required

VII. If an individual misses an Eid prayer, it is **recommended** for him to make it up
    A. It should be prayed the exact way as an Eid prayer
    B. He can make it up the **same** day as well even after *zawal* but **better** to wait until following day

VIII. Sunnahs of Eid prayer
    A. To pray it in any place **outside** of the city
        1. An open empty place
        2. It is also good to assign an imam to lead the old and weak in the mosque
            a) So two prayers being done: one outside of the city and one in the local mosque
    B. To **delay *Eid ul Fitr*** prayer as much as possible
    C. To eat **before *Eid ul Fitr*** prayer
    D. To pray ***Eid ul Adha* early** as possible
    E. To **not** eat before *Eid ul Adha* so you can eat from the sacrificial meat

IX. It is prayed with **two** *rak'ahs*
    A. The two *khutbas* are **after** the prayer
    B. **Six** *takbeers* **after** the opening prayer in the first *rak'ah*, then **five** *takbeers* **before** the recitation in the second *rak'ah*
        1. The hands are **raised** with **every** *takbeer*
            a) Same with funeral prayer
        2. **Recommended** to say after every two *takbeers*, the du'a: "*Allahu Akbar Kabeera…*" or any other than it in which there is praise of Allah
        3. If someone **forgets** the *takbeers* and starts to recite *Fatiha*, then he will **not** go back to the *takbeers* because they are a **sunnah** only
            a) It is **not** right to abandon a *rukn* or a *wajib* in prayer in order to go back to do a *sunnah*
    C. In the first *rak'ah*, it is **recommended** to recite *A'la* and in second *rak'ah* it is **recommended** to recite *Ghashiya*

X. In the two *khutbas* after the prayer, the following is **recommended**: the *khateeb* will start off by doing **nine *takbeers* before** the first *khutba* and **seven *takbeers* before** the second *khutba*
    A. It is **recommended** for the *khateeb* to clarify to the people in the *khutbas* what they will be doing on Eid and how to do it in order to help them
        1. Ex: on *Eid ul Fitr* he can talk about the rulings on *zakat ul fitr* and on *Eid ul Adha* he can talk about rules on slaughtering
        2. This is in **addition** to the general reminder he is doing

XI. **General** *takbeers*: It is **recommended** to do general *takbeers* during the **nights** of Eid
    A. It is **more** recommended to do so for *Eid ul Fitr*

B. For *Eid ul Adha*: the time for them begins from the ***Fajr* of 1st of Dhul Hijjah** until the **finishing** of the *khutba* of *Eid ul Adha*

XII. **Restricted** *takbeers*: **recommended** to do so after **every congregational** *fardh* prayer **together** in congregation
   A. If praying alone, then it is **not** done
   B. Doing it **once** suffices but three times is also fine
   C. It is done **only** during the days of *Hajj*
      1. The time begins from ***Fajr* of *Arafa* (9th of Dhul Hijjah)** until the ***Asr* of 13th of Dhul Hijjah**
      2. For the one in the state of *ihraam*: the time begins from ***Dhuhr* of the Day of Sacrifice (10th of Dhul Hijjah**) until the ***Asr* of 13th of Dhul Hijjah**

XIII. The words of the general and restricted *takbeers*:
   A. *Allahu Akbar, Allahu Akbar, La ilaha ila Allah, wa Allahu Akbar, Allahu Akbar, wa lilla hil hamd*
      1. In the *madhab* we say *Allahu Akbar* **twice** and **not** thrice

Eclipse Prayer

I. It is a **recommended** prayer
II. It is prayed **during** the eclipse
III. It is two *rak'ahs*
   A. Every *rak'ah* has **two *qiyaams*** and **two *rukus***
      1. It is **recommended** so if someone does **not** do two *qiyaams* and two *rukus*, the prayer is still valid
IV. It is **recommended** to recite **long** chapters of the Qur'an in it and do **long *tasbeehs***
   A. Meaning *tasbeeh* more than 10 times in *ruku* and *sujud*
V. The first of everything is longer than the second time
   A. Ex: the first *qiyaam* and *ruku* longer than the second one, the first *rak'ah* longer than the second one, etc.
VI. Can pray it **individually** but **better** to do it in *jama'ah*

Rain Prayer

I. It is **recommended** when there is drought and the Earth is barren
II. It's description and rulings are **similar** to Eid prayer
   A. Two *rak'ahs*, sermon after, start with same number of *takbeers* in first and second *rak'ah* as in Eid prayer, time is same as Eid prayer, etc.
III. Can pray it **individually** but **better** to do it in *jama'ah*
IV. The imam does the following when he **intends** to take the people out for it
   A. Gives them an admonishment
   B. He commands them to repent
   C. He reminds them to give up any injustices or wrongdoings
      1. Ex: he reminds them that if anyone unjustly took someone's right, he/she should return it
   D. He discourages them from quarrels
   E. Encourages them to fast
   F. Encourages them to give charity
   G. Gives them an appointment when to go out and do it

        1. Meaning he sets a particular day and time for it and requests people to attend

V. Imam goes out in a calm, submissive, and **humble** manner
    A. He does **not** put on perfume
    B. **Recommended** for him to shower
        1. Followers as well
    C. He is trying to show his **helplessness** before Allah

VI. Imam takes with him the old, righteous people, and boys and girls who have reached at least the age of 7 (*mumayyaz*)

VII. Then he leads them in a ***two rak'ah*** prayer and then gives **one** *khutba* only
    A. **Only** congregational prayer that has **one** *khutba*
    B. He opens the *khutba* with the **same** number of *takbeers* like that for the Eid *khutba*
        1. Nine *takbeers*
    C. In the *khutba* he increases *istighfaar* and recites verses which command people to make *istighfaar*
    D. He raises his hands really **high** up to the sky
        1. He puts the back of his hands to the sky while doing so
    E. He can recite during it the *du'as* mentioned in the sunnah like: "*Allahumma isqinaa ghaysaan*…"

VIII. If the rain becomes very heavy and people fear it might be harmful, then should say this supplication: "*Allahumma hawaalaynaa wa la alaynaa, Allahumma alaa alzaraab*…"

Book of Funerals

I. Abandoning medication is better
    A. A high level of trust in Allah
    B. But taking them is permissible
II. Sunnahs
    A. To prepare oneself for death
        1. By repenting, abandoning sin, increasing good deeds, etc.
    B. Always remembering death
        1. Helps with not being consumed by our desires
    C. Visiting a sick Muslim who is **not** an innovator
        1. Ex: one who openly sins, one whose innovation is so great that it requires abandoning him, etc.
    D. Reminding a sick Muslim to repent and write his will
III. When a Muslim is close to death, the following are **recommended** for those present with him:
    A. Giving him liquid to make his throat wet
        1. Reason: to lessen his pain and make it easy for him to say the *shahadah*
    B. To wet his lips with a cloth
        1. Reason: same as above
    C. Instructing him to say *La ilaha illa Allah*
        1. If he does **not**, then do **not** repeat more than **three** times
            a) If he begins to speak again, then instruct him **again kindly** to say it
        2. If he does, then remain silent
            a) You are trying to get his **last** words to be *la ilaha illa Allah*
    D. To recite *Fatiha* and *Yasin*
        1. To ease the departure of the soul
    E. Directing his body towards the *qibla*
IV. After he dies
    A. Close his eyes
    B. Close his lower jaw
        1. Tie it with a band around his head so it remains closed
    C. Make his joints flexible
        1. So that it does **not** become difficult to wash the deceased
    D. Remove his clothes
    E. Cover his private parts (*awrah*) with a cloth
    F. Place something heavy like an iron on his belly
        1. To help expel any form of excrete(s)
    G. To put him on a table or a stand to wash him
        1. His head should be higher than his feet so water can roll down his body. Place him in a decline position from head to feet
    H. To prepare him quickly
        1. From **washing**, **shrouding**, **praying**, and finally **burying**. The whole process should be quick as possible

I. It is **obligatory** to do the following after a Muslim's death (**recommended** to do it as soon as possible):
    1. Execute his will
    2. Pay his debt(s)

Washing the Deceased

I. It is **obligatory** to cover the deceased's private parts (*awrah*) even while washing
II. It is **recommended** to cover him from others' eyes as well
    A. Meaning the deceased should not be exposed to the public while washing
III. It is **disliked** to have someone present who does **not** have a particular task assigned
    A. Referring to those who are **not** involved in the washing
IV. He begins the wash with an **intention** and saying **Bismillah**
    A. Former is a **condition** (*shart*) and the latter is an **obligation** (*wajib*)
V. Then the washer should **raise** the deceased's head and body, unless it is a pregnant woman, close to the position of sitting. Then the washer should **press** on the stomach gently to expel any excrete(s) and then pour water over the body
VI. Then the washer wraps a piece of cloth on his hand to do *istanjaa* for the deceased
    A. It is ***haram*** to touch the deceased's private parts **without** a barrier
        1. Applies to a deceased who is 7 years of age or older
VII. Then the washer should place a piece of small cloth on two of his fingers and makes it a little wet. He then cleans the inside of the deceased's mouth, teeth, and nose
    A. Washer should be careful not to use too much water
    B. This is the alternative to washing the deceased's nose and mouth for *wudu*
VIII. Then the washer performs rest of the *wudu* for the deceased
    A. This is **recommended**
IX. Then the washer washes the deceased's **head** and **beard** with the foam of lotus tree (*sidr*). Then the deceased's body is washed with the remaining of it
    A. This is **recommended**
    B. Washer should avoid using chemicals
        1. Ex: soap, shampoo, etc.
        2. It is **disliked** to do so
X. Then he pours water all over the deceased's body
XI. Sunnahs of washing the deceased
    A. Do everything **three** times
    B. Start from the **right** side
    C. Every time the washer cleans the body, he should press on the deceased's stomach
        1. Ex: if the deceased is washed three times, then the stomach would be pressed three times as well. Once with every wash.
        2. If the deceased continues to expel excrete(s), then the washer should **increase** the pressing as well until all of it has expelled
    D. To use **camphor** (*kaafoor*) and **lotus tree** (*sidr*) in the **last** wash
        1. You mix these things in the water
        2. It has a type of soapy effect and gives a good scent to the deceased
    E. To put *henna* in the hair and beard
        1. Avoid black
    F. Trimming the mustache and clipping the nails if they are long

G. To **dry** the deceased before wrapping

XII. Dislikes of washing the deceased's body
  A. To do the wash only once
  B. To use hot water, a toothpick, or a soap
    1. All of these should be avoided unless there is a need to do so
  C. To brush the hair

XIII. If someone dies in a state of *ihraam*, then whatever is forbidden for the person while in the state of *ihraam* is **also** forbidden after death
  A. Ex: Not put perfume on, not to cover the head or face, not put stitched clothing on a male, etc.

XIV. If a woman has a miscarriage or abortion in **less** than 4 months of pregnancy, then the body of the deceased child is **not** washed
  A. If a woman loses her child while 4 months or **more** in pregnancy, then the child's body is washed

XV. If the deceased **cannot** be washed due to an **excuse**, then do *tayammum*
  A. Ex: body is very badly injured, washing could damage it more, etc.

Shrouding the Deceased

I. It is **recommended** to wrap a man in **three** white sheets **after** putting **incense** (*bakhoor*) on the sheets
  A. Use *hanoot*, a type of scent, in the following locations:
    1. Between the sheets
    2. Put some of it on a cotton and place part of the cotton between the butt cheeks
    3. The remaining of the cotton should be put on the eyes, nose, and mouth
    4. Put some of the *hanoot* cotton on parts of *sujud*
      a) Ex: hands, feet, forehead, knees

II. Then the washer wraps the deceased in the sheets one by one
  A. He wraps the body by turning the right side of the sheet to the left and vice versa
    1. This is done **three** times, once for **each** sheet
  B. Then he puts any extra fabric from these sheets over the deceased's head

III. For a woman it is **recommended** that she be placed in **five** types of clothes:
  A. *Izaar* (waistcloth), *khimar* (headscarf), shirt, and two white sheets
  B. For a young girl: a shirt and two sheets
    1. This is **recommended**

IV. The **minimum obligation** is to cover the **whole body** of the deceased
  A. Even if it is with just one sheet

The Funeral (Janaza) Prayer

I. **One *mukallaf*** (someone who is pubescent and sane) praying on the deceased Muslim is **sufficient** to drop the obligation of *fardh kifaya* from the rest of the Muslims
  A. Meaning as long as at least **one *mukallaf*** person, even if it's just one woman, prays the *janaza* prayer over a Muslim's body, it suffices and is considered to have fulfilled the *fardh kifaya* of **someone** praying over the dead Muslim
    1. However, the more people pray over the deceased the **better**

II. **Sunnah** to pray the *janaza* prayer in congregation

III. It is **recommended** for the imam to stand during the *janaza* prayer at the following **locations**:

    A. At the **chest** if the deceased is a **man**
    B. At the **waist** if the deceased is a **woman**

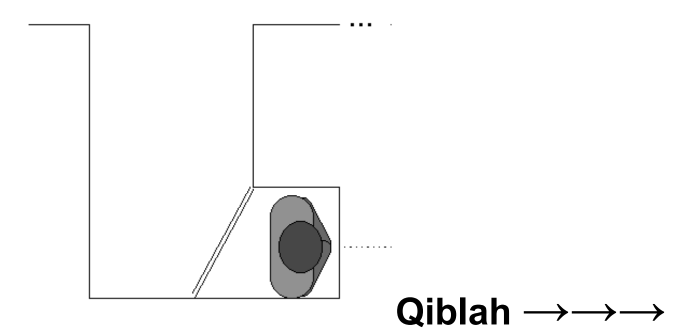
IV. How to pray it

    A. It is **four** *takbeeraat*
        1. After the **first** *takbeer*
            a) *Ta'wwuz*, *Basmala*, and *Fatiha* only **without** saying the opening prayer
        2. After the **second** *takbeer*
            a) Send *salah* on the Prophet (pbuh) and **recommended** to do it with the **same** wording as in *tashahhud* of *salah*
        3. After the **third** *takbeer*
            a) Make **any** supplication for the deceased. **Better** to do what is narrated in the sunnah though
                (1) If doing own supplication, then **must** be in Arabic
        4. After the **fourth** *takbeer*
            a) Take a short pause remaining **silent** and then do **one** *taslim* to the right
                (1) Two *taslims* are also **valid** but **better** to do just **one**
                (2) **Some** scholars recommend making a supplication for yourself after the fourth *takbeer*, which is fine, but the **official** position of the school is that you remain silent
    B. **Raise** your hands with **every** *takbeer*
        1. This is **recommended**

Burying the Deceased

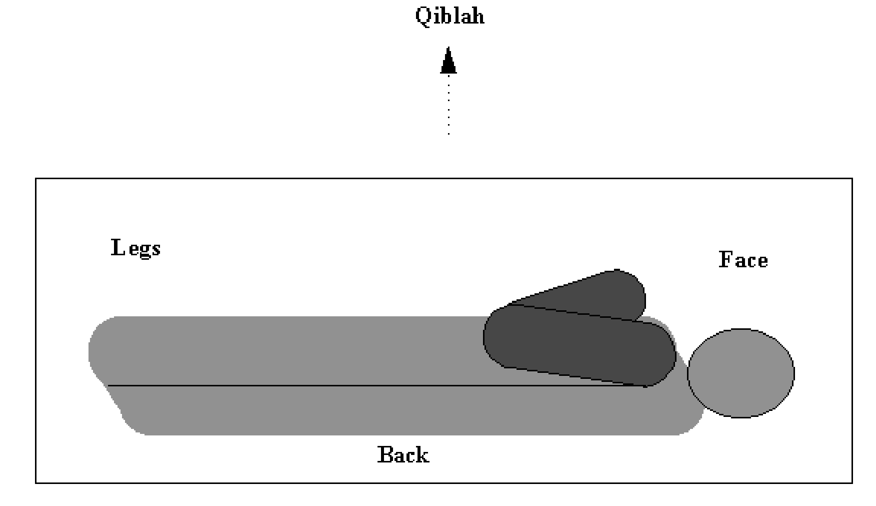
I. Sunnahs of burial

    A. **Four** people carry the deceased
        1. One in each corner
    B. Hurrying it up but **not** to the extent that it harms the deceased
    C. Better to be **walking** in **front** of the deceased
    D. Those who are **riding** in a vehicle or on an animal should be **behind** the deceased
        1. Riding is **not** recommended
    E. Be **close** to the deceased as much as possible while escorting him/her to the grave
    F. To make the grave a *lahd*: to dig the grave **vertically** and then to dig into one of the **side walls** of the grave to place the body therein
        1. This is **recommended**
        2. **Either** side of the grave is ok



    G. Reciting the following supplication while **entering** the deceased into the grave: *Bismillah wa alaa millati Rasoolillah (pbuh)*

H. To lay the deceased on its **right side** in the grave



Looking into the grave
The deceased inside the grave laying on his/her right side and facing the Qiblah

II. It is ***wajib*** to make the deceased **face the *qibla*** in the grave
    A. If need be you can put something on the back or front of the deceased so that its face does **not** move away from the *qibla* after burial
III. Dislikes of burial
    A. To sit down **without** need **before** burying the deceased
        1. If there is a need to sit down then it is **not** disliked
    B. To cover the grave with a thick substance like cement
        1. Ex: plastering the grave
        2. Also includes burying someone in a box
    C. To build something over the grave
        1. Ex: a dome
    D. To write on the grave
    E. To walk on the grave
    F. To sit on the grave
    G. Put something **inside** of the grave that was touched by the **fire**
        1. Ex: bricks, tiles, iron, etc.
    H. To smile during the burial process
        1. It is a time of reflection and remembering our own death
    I. To speak about things related to this world at the grave
        1. Same reason as above, it is a time of reflection and remembering our own death
IV. It is **prohibited** to bury **two or more** people in **one grave** except due to **necessity**
V. **Any** good deed or **voluntary** worship that is done with intention to give its reward to another Muslim, dead or alive, will benefit him/her
    A. Even if it is a voluntary *salah*
    B. You can do it for the Prophet Muhammad (pbuh) as well
        1. Meaning you can send him your good deeds as well

Visiting and Mourning the Deceased

I. Sunnahs of visiting the grave
    A. For men to visit the grave of a Muslim is a sunnah
        1. It is **disliked** for women to visit graves
            a) If she knows that she will wail or perform other forms of prohibited actions, then it is **prohibited** for her to go
            b) Visiting the grave of the Prophet Muhammad (pbuh) is not included because it is recommended for **both** men and women
        2. It is **most** recommended on Friday **before** sunrise
    B. To recite the Qur'an at the grave
    C. Do whatever will lighten the deceased's punishment
        1. Ex: planting fresh twigs on the grave like mentioned in a *hadith*
    D. To recite the supplications of visiting the graveyard as mentioned in the sunnah
II. It is **recommended** to give condolonsces to the Muslim family, friends, neighbors, or **anyone else impacted** by the deceased's death
III. It is **permissible** to cry for the deceased due to grief and sadness
    A. This is natural
IV. Following are **prohibited**
    A. Crying while mentioning numerous good qualities or actions of the deceased
    B. Crying for the deceased in a screaming and wailing manner
    C. Tearing clothes, slapping cheeks, plucking out hair, etc.
        1. Such behavior, and the onbefore it, show dissatisfaction with the *qadr* of Allah which makes it **prohibited**

Book of Zakkah

I. *Zakkah* means the right of specific wealth for specific people at a specific time

II. It is **obligatory** on **five** types of items:
   - A. Cattle (camels, cows, sheep, etc.)
   - B. Money
      1. Includes gold and silver
   - C. Merchandise with intention to sell
      1. Meaning you have goods in stock for the purpose of buying and selling
         - a) Ex: a store
   - D. That which comes out of the earth
      1. Treasure, grains, fruits, minerals, iron, etc.
      2. Includes honey
   - E. Certain types of fruits and vegetables
      1. Separate category than the former because certain types of fruits and vegetables have **specific rules** applied to them only

III. **Conditions** for the one on whom *zakkah* is **mandatory**. If **any one** of the following conditions is **missing**, then it is **not** *wajib* for the person to pay *zakkah*:
   - A. Muslim
      1. Person must be Muslim
   - B. Free
      1. He should not be a slave
      2. If he is a **partial slave**, then he **must** pay *zakkah* in accordance to the magnitude of his freedom
         - a) Ex: He is 60% a slave and 40% free, in this case he will pay *zakkah* on the salary that he gets for the 40% if it reaches the *nisaab*
   - C. Having in **possession** the **minimum** required amount, called ***nisaab***, to obligate *zakkah*
      1. The minimum amounts for different types of wealth are discussed later in this chapter
      2. If the amount of a person's wealth from any of the **five items discussed above** does **not** reach the *nisaab*, then such a person is **not** obligated to pay *zakkah*
   - D. When the *nisaab* becomes **stable**
      1. Meaning it comes **completely** and **safely** into your **possession**
      2. Ex: when you pick out your crops, *zakkah* will **not** be due until you bring it into your store, you sell something expensive with condition that the buyer can return it within 15 days with a full refund so in this case it is **not** yet considered stable until 15 days have passed, etc.
   - E. Your wealth reaches the *nisaab* **after** taking your **debts** into consideration
      1. Meaning if you have debts that are **more** than your *nisaab* or **decrease** your *nisaab* to an amount which does **not** require *zakkah*, then you are **not** required to pay *zakkah*
         - a) However, long term contract loans that you pay back in **monthly installments** do **not** fall under this
      2. Ex: let's say the *nisaab* is $4,000 and you have $10,000 in your bank account, however, you have a debt of $8,000 that you need to pay back as soon as possible. In this case you only really have $2,000, thus, you are **not** required to pay *zakkah*
   - F. One lunar year passes
      1. Meaning the types of wealth that require *zakkah* **must** be in your **possession** for at least **one lunar year**

2. **Except** with the following types of items which do **not** require one lunar year wait
    a) When you harvest or find things that come out of the earth
        (1) Such things require **one-tenth** to be paid **immediately** after harvesting or finding
        (2) Ex: Grain, minerals, treasure, honey, and fruits
    b) Offspring of a grazing animal
        (1) Ex: for every five camels, you must give one sheep in *zakkah*. If you have nine camels, you are still required to give only one sheep in *zakkah*. But let's say you bought nine camels and within a year one of them gave birth to another camel and now you have ten. When the time comes to give *zakkah* on the nine **after** one lunar year, you **must** include **all ten** and the newly born camel, which is the new wealth in this case, does **not** require a one year lunar wait
            (a) The newly born camel is **automatically** considered **part** of the original nine because it **generated** from it
            (b) The same goes for any other grazing type animal
    c) Profit through business
        (1) Ex: you start a business with $10,000 and within one lunar year your original money has grown to $20,000, you **must** now give *zakkah* on the **whole** $20,000 when the time comes **after** a lunar year to give *zakkah* on the original $10,000. The **extra** $10,000 in profit **must** be included with the original principal and you will **not** wait one lunar year to pay *zakkah* on it
            (a) This is because the profit is **automatically** considered **part** of the original principal because it **generated** from it

IV. If **anytime** a person's money during the year **decreases** to an amount **below** the *nisaab*, he does **not** have to pay *zakkah* for that year
    A. Ex: the *nisaab* is $4000 and the person has $6000 in the bank account. He makes purchases throughout the year that decrease his bank account to $3500. This person is **not** required to pay *zakkah* for that year
    B. If a few days later, he gets money from somewhere and it goes back up to reach the *nisaab* **again**, then a **new year** will start to be calculated from that point forward
        1. Ex: the *nisaab* is $4000 and the person has had $6000 in the bank account for 10 months. He makes purchases during the 11th month that decrease his bank account to $3500. Then a few days later someone gifts him $900 and now he has $4400 in the bank account. This person is still **not** required to pay *zakkah* for the current year. However, he will start counting a new year from the day his possession reached $4400
    C. If someone does this as a **scheme** to **avoid** paying *zakkah*, then this is *haram* and the person is **still** considered to owe *zakkah*
        1. In this case the *Qadhi* (judge) can force the person to pay it or use *ta'zeer* even to charge the person a penalty fee in addition to the *zakkah*

V. If you **exchange** the wealth for a **different type** of wealth, then you begin calculating a **new year**
    A. Ex: you have $10,000 in possession for 10 lunar months and *zakkah* is due in 2 more months but you use that money to buy 10 camels in the 11th lunar month. In this case, you **no longer** have to pay *zakkah* on the cash **nor** the camels that you bought, rather, the *zakkah* on the camels will become due the **following year**
    B. If someone tries to do this as a **scheme** to **avoid** paying *zakkah*, then this is *haram* and the person will **still** owe *zakkah*

C. If, however, you exchange the wealth with the **same type of wealth**, then you do **not** start a new year and will **still** owe *zakkah* for that year
    1. Exchanging gold for silver or vice versa, silver for cash or vice versa, cows for cows, etc.
    2. Ex: you have enough gold in possession that it reaches the *nisaab* for 10 lunar months, then you sell it for silver/cash/gold in the 11th month. In this case, you will **still** owe *zakkah* after the 12th lunar month

VI. If someone **lends** money to another, then he does **not** have to pay *zakkah* as long as that money is in the borrower's possession, but once the money is **returned**, the lender **must** pay *zakkah* **immediately** for all of the previously missed years
  A. Ex: if someone lends another $5000 for five years, then the lender does not have to pay *zakkah* on that money for five years but as soon as the money is returned after five years, the lender **must** calculate *zakkah* for the past 5 years and pay 2.5% for each year

Zakkah on Grazing Animals

I. For *zakkah* to be *wajib* on **cattle**, it requires following **conditions**
  A. They freely graze in nature
    1. Meaning they eat through freely grazing the land and the owner does **not** pay or provide food for them
      a) If the owner **purchases** food for them to eat, then they are **not** considered freely grazing
    2. Given the fact that today most unowned land is the property of the government, this rule will **still apply** if the government **allows** your animals to freely graze on their land
  B. They are being **fattened** (via grazing) and used for **breeding** or **milking** and **not** for labor, means of transportation, or some other purpose
    1. Even if you are milking, breeding, and fattening them up for **personal** use, you must **still** pay *zakkah*

II. The *zakkah* **must** be given with the animals and **not** their cash value

III. *Nisaab* **minimum** amounts for grazing animals
  A. Camels
    1. The *nisaab* is **5 camels**
      a) Meaning you **must** own **at least** 5 camels for *zakkah* to be obligatory on them
    2. When you reach **5-24 camels**, *zakkah is* **1 sheep** per **5 camels**
      a) You **keep** paying **1 sheep** in *zakkah* for 5-9 camels until you get to 10 camels. In other words, you round it **down** to the **lowest** *nisaab*
        (1) Ex: 24 camels = 4 sheep
    3. When you reach **25-35 camels** = 1 female camel of 1 years old
    4. When you reach **36-45 camels** = 1 female camel of 2 years old
    5. When you reach **46-60 camels** = 1 female camel of 3 years old
    6. When you reach **61-75 camels** = 1 female camel of 4 years old
    7. When you reach **76-90 camels** = 2 female camels of 2 years old
    8. When you reach **91-120 camels** = 2 female camels of 3 years old
    9. When you reach **121-129 camels** = 3 female camels of 2 years old
    10. When you reach **130+ camels**, then you have **two options**. You can **mix** them up as well:
      a) For **every 40** = 1 female camel of 2 years old
      b) For **every 50** = 1 female camel of 3 years old

c) Always try to fit them in whole numbers:
    (1) Ex: 210 camels
        (a) **Four** 1 female camels of 2 years old for 40s
        (b) **Single** 1 female camel of 3 years old for 50s
d) Always **round down** to the **lower number** if cannot make it fit
    (1) Ex: if you have 207 camels, you will consider them 200

B. Cows
1. The *nisaab* is **30 cows**
    a) The *zakkah* **due** on them **after** one lunar year is **1 male or female cow of 1 years old**
        (1) You will keep paying this *zakkah* **annually** until you get to 40 cows
2. When you reach **40-59 cows** = 1 female cow of 2 years old
3. When you reach **60-69 cows** = 2 male cows of 1 years old each
4. When you reach **70+ cows**, then you have **two options** (same concept as camels). You can **mix** them up as well:
    a) For **every 30** = 1 male cow of 1 years old
    b) For **every 40** = 1 female cow of 2 years old

C. Sheep and Goats
1. The *nisaab* is **40 sheep/goats**
    a) The *zakkah* **due** on them **after** one lunar year is **1 sheep/goat**
        (1) You will keep paying this *zakkah* **annually** until you get to 121 sheep/goats
2. When you reach **121-200 sheep/goats** = 2 sheep/goats
3. When you reach **201-399 sheep/goats** = 3 sheep/goats
4. When you reach **400+ sheep/goats**, then you pay **a sheep/goat** in *zakkah* for **every 100 sheep/goats**
    a) Always **round down** to the **lower number**
        (1) Ex: For 499 sheep/goats, it would **still** be 4 sheep/goats
5. If giving a **sheep** for *zakkah*, then it **must** be at least **6 months old**
6. If giving a **goat** for *zakkah*, then it **must** be **female** and at least **1 years old**

IV. If you **mix** your **grazing** animals with another's **grazing** animals, then **both** of you pay the *zakkah* on your **totals**

A. Ex: if someone has 20 sheep and another has 30 sheep, they **together** are considered 50 sheep in **total** if they **mix** their grazing animals together. In this case, they both must pay a total of 1 sheep/goat in *zakkah*. So although individually they would not have been required to pay any *zakkah*, they do because their animals mix

B. Mixing them means the following happens between the grazing animals for **most of the year** or the **whole year**:
1. Food - they eat the same food together
2. Sleep - they sleep in the same place together
3. Milking - they are milked together in the same place
4. Intercourse - they have intercourse with each other

Zakkah on Things Which Come From the Earth

I. There is **no** *zakkah* on such items if they are **bought** from a store, this section is **only** in reference to those who **grow** them on their own

II. *Zakkah* is **obligatory** on **certain** things that come out of the earth with following **conditions**:
    A. It is something that can be **measured**
        1. If it **cannot** be measured, then there is **no** *zakkah* on it
    B. It can be stored for a **long period of time**
        1. After filtering and drying
            a) Ex: grains, wheat, barley, raisins, certain fruits like dates, etc.
        2. If something happens to them **before storing**, then you do **not** have to pay *zakkah* on it
            a) Ex: They spoil
            b) If they spoil **after storing**, then you **must** still pay *zakkah* on it
        3. If it's a type of fruit or item that **cannot** be stored for a long period of time, then there is **no** *zakkah* on it
            a) Ex: banana, vegetables, etc.

III. Its *nisaab* is **5 *awsuq***
    A. 1 *wusq* = 60 *saa'*. So it is about **300 *saa'***
        1. 1 *saa'* = 4 full two handfuls

IV. *Zakkah* on it is **not** due on such items until the **owner has possession** of it at the **time of its obligation**
    A. Time of its obligation begins when either the **grain becomes intensified (ready for harvest)** or the **fruits appear ripened (ready for harvest)**
        1. In addition, the *zakkah* will **only** become obligatory on it if the person actually **harvested** the ready grain or fruit and put it in a **storage** type place, otherwise, it will **not**
            a) Ex: a person has a grain that is ready to be harvested but he ignores it, this will **not** require *zakkah*
            b) So steps that **must** be taken **before** *zakkah* becomes **obligatory** are the following: ready for picking -> harvesting -> storing
        2. This basically means you do **not** pay *zakkah* when the fruits or grains are in their **early stages**
            a) You **only** pay it when you are able to **eat** them **even** if they do **not** taste good in addition to other conditions mentioned above related to harvesting and storing

V. Amount of *zakkah* due on it **immediately** after harvesting and storing:
    A. **$1/10^{th}$ (10%)** if it was **naturally** watered
        1. Ex: By rain, rivers, floods, etc.
    B. **$1/20^{th}$ (5%)** if it was watered through supplies
        1. Meaning **human element** was involved in the **watering process**
        2. Ex: you **bought** water for the plants and did it yourself
    C. **$3/4^{th}$** of **$1/10^{th}$** if it's a **mix** of the **above two**
    D. If one of them was **more beneficial** for them than the other, then you go by that one
        1. If you do **not** know which was more beneficial, then you pay **$1/10^{th}$ (10%)**
    E. Does **not** require to hold for at least one lunar year

VI. *Zakkah* on **honey**
    A. Its *nisaab* is **265 kg**
    B. The *zakkah* on it is **$1/10^{th}$ (10%)** of the honey that you collect and it is to be given in *zakkah* **immediately** after collection
        1. Does **not** matter if it is an unowned land or your own land
        2. Does **not** require to hold for at least one lunar year

VII. *Zakkah* on minerals found in the earth through digging
    A. Minerals are things like: metal, copper, lead, gold, silver, etc.
    B. Its *nisaab* is the **same** as that of **gold** or **silver** (discussed in the next section)

C. The *zakkah* on it is **2.5%** of what you found to be given **immediately**
    1. Does **not** require to hold for at least one lunar year

VIII. *Zakkah* on **buried treasure** from **before Islam**
  A. It does **not** require *nisaab*
  B. You pay **1/5th (20%) immediately** on **whatever** you discover
    1. Does **not** require to hold for at least one lunar year
  C. You may be able to tell if it was before or not by some signs like coins having non-Muslim names or symbols on them from pre-Islalmic era
    1. If you do **not** know if it was before Islam or not or are certain that it is after Islam, then it will take the **rulings** related to **lost property**

Zakkah on Gold and Silver

I. Gold
  A. Its *nisaab* is **85 grams** or **21 carats**

II. Silver
  A. Its *nisaab* is **595 grams**

III. If you have **both** in possession **together**, then you **combine** them together and then pay *zakkah* on it
  A. You do **not** wait until you reach *nisaab* for each
  B. You consider the **percentages** to find out if you have reached the *nisaab*. Generally, if you have **half** of the *nisaab* for gold and **half** for silver in possession, it will likely go **over** the *nisaab*
    1. Ex: you have 500 grams of silver and 80 grams of gold for sale. You would **add** them **together** totaling 580 grams and pay *zakkah* on 580 grams. So though individually they do not require *zakkah*, when you join them together, it **totals** to an amount that it would go over the *nisaab*. Because the **value** of 80 grams of **gold** is **far more** than 95 grams of **silver**
  C. If you have merchandise to sell, then you calculate them all together **with** the gold and/or silver as well and pay *zakkah* for everything together
    1. Ex: you own a clothing store with merchandise and you have 85 grams of gold in possession for sale as well. You would total everything together (value of your merchandise plus the gold) and pay *zakkah* on all of it **together**

IV. *Zakkah* on it is **2.5%**

V. Uses of gold and silver among men and women
  A. **Men** are **allowed** to use **silver** in the following cases
    1. Ring
    2. Pommel of the sword
    3. An ornament around the waist like a belt
      a) Includes other silver ornaments as well like on armor, shield, or helmet
  B. **Men** are **allowed** to use **gold** in the following cases
    1. Pommell of the sword
    2. In **necessary** situations like a nose or tooth implant
  C. **Women** can use **both** silver and gold to wear as jewelry in whatever way is **customary** for them

VI. If **permissible types** of gold and silver are **kept** as **jewelry/accessories** for following reasons, then you do **not** pay *zakkah* on them **even** if they reach the *nisaab*
  A. Purpose is personal use
    1. Meaning your intention for purchasing and keeping it in the house is for personal use
    2. Ex: a woman has jewelry in the house for the purpose of wearing it

B. Purpose is lending it to others
   1. Meaning your intention for purchasing and keeping it in the house is to lend it to others for use
   2. Ex: a man has some gold jewelry for the purpose of lending it to his female relatives

VII. If **impermissible** types of jewelry/accessories of gold and silver are in the house, then you **must** pay *zakkah* on them if they reach the *nisaab*
   A. Ex: cups, plates, spoons, men's gold ring, mirror, brush, etc.

VIII. The *nisaab* **value** of the merchandise is **determined** by the lesser of the two (gold or silver)
   A. Meaning if the cash value of your merchandise that you have put up for sale reaches the *nisaab* of either gold or silver, then you go by the **lesser** of the two
      1. Ex: you have a store and **all** of the items in it value **$700**. Let's now say the *nisaab* **cash value** for **gold is $1000** and for **silver it's $500**. In this case, you **would** pay the *zakkah* on your merchandise because the amount ($700) meets the **minimum** for silver ($500). In other cases, gold could be the lesser one so in that case you would go by the value of gold
         a) You go by the lesser one because it is **more beneficial** for the poor. If the higher value were to be made the standard, it may cause the poor hardship because **less** people may **qualify** to give *zakkah*
      2. Also, you **calculate** the *nisaab* and give *zakkah* based on the price you **paid** for the merchandise and **not** how much you intend to sell it for
   B. You give the **cash value** of the merchandise in *zakkah* and **not** the merchandise itself
      1. Ex: if you have a clothing store, you do **not** give *zakkah* in the form of shirts, rather, you give the **cash value** of 2.5% of your whole clothing merchandise

IX. If someone **sells** all of his merchandise and **buys** new merchandise of the **same type**, then they are **still** required to pay *zakkah* on it and will **not** calculate a new *zakkah* cycle (i.e. new lunar year)
   A. Because cash and merchandise are considered of the **same** category
   B. Ex: an owner opens a $1000 worth of watch merchandise in *Muharram* and he sells all of it for $1000 in *Rajab* and buys with it $1000 worth of clothing merchandise in *Dhul Qa'dah*. In this case, he is **still required** to pay *zakkah* on the $1000 at the end of the lunar year
   C. You would **only** start a **new *zakkah* cycle** if you sold all of your merchandise and bought with it a **different type** of wealth like **grazing animals** and those animals **reached** the *nisaab*
      1. Ex: you sell your $1000 worth of clothing merchandise to buy 40 sheep. In this case, a new *zakkah* cycle would begin and the *zakkah* on these sheep would be due the following year

Zakat al-Fitr

I. It is **obligatory** on **every Muslim** that fulfills the following condition
   A. The person has **more** than enough to cover the **genuine needs** of those in his care and himself for **one day and night of Eid**
      1. Genuine needs include things like food, clothes, shelter, means of transportation, etc.

II. The person **must** pay it on behalf of:
   A. Himself
   B. **Any Muslim** that he **provides for** and **spends on** under his care
      1. Wife(s), children, parents, siblings, etc.
   C. It is **recommended** to give it on behalf of the **fetus** as well but is **not** obligatory
      1. Ex: his wife is pregnant

III. It becomes **obligatory** on **sunset** of the **last day** of **Ramadan**
   A. **Any Muslim** who is alive at this time is **required** to pay it
      1. Provided he/she fulfills the condition mentioned above
   B. If someone died **after sunset**, then you **must** pay it from his/her **inheritance**
      1. If the person died **before sunset**, then it is **not** required for that person

IV. It is **permissible** to pay it up to **two days** before Eid **only**, otherwise, it is considered a **general** charity and **not** *zakat al-fitr*
   A. Following points should be kept in mind for those who give their *zakat al-fitr* to organizations earlier than this time
      1. Give it to those who will distribute it **locally** not what constitutes travel in the *madhab*
         a) Meaning your *zakat al-fitr* should **not** travel to a distance where you would be allowed to shorten your prayers
      2. Your intention **must** be to **authorize** them to give it on your behalf and **not** to give it to them. There is a **difference** between the two intentions
      3. You **trust** them to distribute it in a timely manner
         a) Meaning they will give it to the poor either on Eid or a **maximum** of two days in advance

V. It is **recommended** to pay it on the day of *Eid* **before** the *Eid* prayer and **after** *Fajr*
   A. So from *Fajr* until the start of *Eid* prayer

VI. It is **disliked** to pay it **after** the *Eid* prayer

VII. It is ***haram*** to pay it **after sunset** of the day of *Eid* and it is **obligatory** to make it up (*qadha*)

VIII. Its amount
   A. It is **1 *saa'* per person** of **wheat** or **barley**, their flour, their mush, **dates**, **raisins**, or **cottage cheese**
      1. These **five** types of foods are the **only options** and you **cannot** pay it with anything else
         a) If you give yours to an organization, then **give** them one or more of these items in the amount you owe in *zakkat al-fitr* **plus** the cash (so they'll be happy) to give on your behalf, otherwise, just give it to a poor Muslim yourself
            (1) If you know that the organization will use your cash to purchase one of these five items in the amount you owe, then you can give them cash as well so that they can purchase one of these five items on your behalf
            (2) **Personal note**: you can find mosques here in the U.S. that accept food as *zakkat al-fitr* and hand them out to the poor in the community. Just reach out to mosques in your area and ask
      2. If you do **not** have these five categories of foods available, then you may give **any** type of **grain** that someone can use for **nourishment** or be **supported** with
   B. Choice preference order: dates, raisins, wheat, then whatever is **most beneficial** from the **five categories**
      1. This order is only **recommended**

IX. **One** person can give *zakat al-fitr* to **multiple** *zakkah* **eligible** recipients and a **group** of people can pay their *zakkat al-fitr* to just **one** *zakkah* eligible recipient

Rules Related to Zakkah Payments

I. It must be paid **immediately** as soon as it **becomes** *wajib*
   A. Unless you have a **valid excuse**

II. The **guardian** of a **child** or an **insane** person pays it on their behalf

        A. *Zakkah* is due on such people's wealth as well
        B. Guardian's **intention** to give it **must** take place **before** paying *zakkah*
            1. Same with our own *zakkah* as well because the **intention** must occur **before** the action
            2. Ex: you give general charity and then a few days later intend it to be *zakkah*. This does **not** count
III. It is ***haram*** to **transfer** your *zakkah* to a distance that would allow **shortening** the prayer for you
        A. 158 km/98.1766 miles or more
        B. Meaning it must be given **locally**
        C. You can **only** send it elsewhere if there is **no one** locally available to receive it
IV. If you are in a city and your wealth is in **another** city, then your *zakkah* will be paid where your wealth is **held**
        A. But *Zakat al-fitr* will be paid where you are **physically** at the time of giving it
            1. Even if those whom you are responsible for are some place else
V. **Any** *zakkah* **other than** *zakkat al-fitr* can be paid **two lunar years** in advance **max**
        A. 24 months earlier

Zakkah Eligible Recipients

I. It can **only** be **given** to the following **eight** categories of people
    A. *Faqeer* - one who has **less** than half of his needs met
        1. Ex: a person's monthly expenses are $1000 but he/she only makes $499 or less per month
    B. *Miskeen* - one who has **half** or **more** than half of his needs met but **not** all
        1. Ex: a person's monthly expenses are $1000 but he/she only makes $500-$999 per month
    C. Those who collect and distribute the *zakkah*
        1. Includes salaries of all those who work for such organizations
    D. Someone who is **obeyed** by his people from whom we want to **avoid** his evil or **hope** that he converts to Islam
        1. Could be a non-Muslim or someone with a weak *imaan*
    E. Slaves
        1. Refers to **specific** types of slaves and **not** just any slave
            a) Because generally they **cannot** own money. Whatever you give them goes to their master who is financially responsible for them
        2. **Two types** of slaves can be given and **only** for the purpose of **freeing** them
            a) Those who are **partially owned** and have a contract for release
                (1) Such can be given general *zakkah* as well under *faqeer* or *miskeen* because they can own some wealth
                (2) Ex: a slave is owned by two people and one of them sets him free so now the slave is partially owned. Then the slave makes a contract for freedom with the second owner
                    (a) The contract usually entails that **after** the master has received the agreed upon amount of money, the slave will be set free
            b) Those who have a **contract** in place (*Mukaatib*) with their master
                (1) Referring to the slave who has just one master that has agreed to set him free **after** the master receives the agreed upon amount of money
    F. Those in debt

1. Referring to those who are in debt for one of **two** reasons:
    a) One who used the money to **reconcile** between two people
        (1) **Even** if he is rich and well off despite the debt. He is given **not** because he is poor but because of his **good deed** of bringing reconciliation
        (2) Ex: maybe there is a strong dispute between two people/tribes and a Muslim reconciles between the two, thereby, incurring expenses for which he takes responsibility via a loan
    b) A Muslim who incurs debt due to **reconciling** things between **himself** and another person
        (1) Same concept as previous type but this time it is between himself and another person

G. Those who fight in the way of Allah
    1. Referring to those who **volunteer** to be soldiers in a Muslim army
        a) If they are paid salaries from the State, then they **cannot** be given
        b) Referring to legitimate state armies and not fringe terrorist groups
    2. Even if he is rich

H. The one who is **out of town** with **nothing** and needs money to either **get to his destination** or **return home**
    1. Ex: A Muslim foreigner who has lost his money and needs it to get to his destination or return home
        a) **Even** if he is rich back home

II. One who decides to **seek religious knowledge** full time **without** any source of income can be given *zakkah* as well according to the *mu'tamad* of the *madhab*
    A. May fall under *faqeer*, *miskeen*, or *fee sabeel lil-Allah*
    B. But this is **not** recommended
    C. However, one who decides to **worship Allah** full time **cannot** be given *zakkah*

III. It is **permissible** to restrict giving *zakkah* to just **one** of the eight categories
    A. It is **better** to give all of the categories the same **equally**

IV. Poor Muslim prisoners in the prison system would fall under *miskeen* or *faqeer*, thus, they can be given as well
    A. Including bail out money if they cannot afford it

V. Relatives are of **two** types
    A. Those whom you are **financially responsible** for
        1. These relatives **cannot** be given *zakkah*
            a) Because you are either **already obligated** to take care of them or you are obligated to take care of them if they are poor
            b) Ex: wife, children, parents, grandparents, siblings, etc.
        2. Generally these **inherit** from each other after death
    B. Those whom you are **not financially responsible** for
        1. These **can** be given *zakkah* if they fall under one of the eight categories
            a) In fact, it is **recommended** and preferred to give it to them
        2. Ex: a cousin or a distant relative

VI. Following **cannot** be given *zakkah*. In fact, it is ***haram*** to do so:
    A. Those who belong to *Banu Hashim* through blood
        1. Because they are the Prophet's (pbuh) family
    B. The freed slaves of *Banu Hashim*
        1. They are treated like the Prophet's (pbuh) family
    C. Your ancestors

    1. Ex: parents, grandparents, great-grandparents, and so on
  D. Your descendants
    1. Ex: your children, their children, and so on
  E. One who is 100% a slave
    1. Because he/she cannot own anything. Whatever you give him/her, it belongs to their master who is financially responsible for them
  F. Non-Muslim
    1. Except the specific cases mentioned above

VII. If you gave your *zakkah* to a person whom you **thought** belonged to one of the eight categories but then later you found out that he/she does **not**, then your *zakkah* is **not** counted and you **must** pay it **again**
  A. **Except** if you **thought** it was a **poor person** but turned out to be **rich**
    1. Because it is **difficult** to determine someone's wealth status
  B. If you gave your *zakkah* to someone whom you **thought** did **not belong** to one of the eight categories, then your *zakkah* is also **not** counted and you **must** pay it again
    1. **Even** if it turned out later that the person **did** in fact belong to one of the eight categories
      a) Because at the **time** of giving, your **intention** was to give it to an **invalid** recipient
    2. **Except** if you **thought** it was a **rich person** but turned out to be **poor**
      a) Because it is **difficult** to guess someone's wealth status by just looking at them

VIII. If a slave **works** with those who distribute the *zakkah*, then he **can** take *zakkah* as **salary** even if it is going back to his master
  A. The idea here is to clarify that *zakkah* funds **can** be given **in this scenario** to a **slave** because he is being treated like an **employee** from the **perspective** of those responsible for distributing the *zakkah*. How the slave or his master handle the money between themselves is not the concern of the distributors of *zakkah*

IX. If someone has the **ability** to work but **refuses** and becomes **poor**, then he **cannot** be given *zakkah*
  A. **Unless** he is a student of knowledge as mentioned above

X. As discussed above, if someone is **rich**, he **can** be given *zakkah* in the **following** situations:
  A. Works to collect and distribute the *zakkah*
  B. A leader of his tribe or a group of people
    1. With conditions mentioned above
  C. Those in debt
    1. With conditions mentioned above
  D. Volunteer soldier in a Muslim army
    1. With conditions mentioned above
  E. The one who is out of town with nothing
    1. With conditions mentioned above

Best Times to Give Voluntary Charity

I. To give **voluntary** charity to someone **after** fulfilling **your own needs** and of **those who are under your care** is ***sunnah mu'akkada*** (strongly recommended)
  A. A reference to the **extra** you have **left over** after fulfilling your own needs and of those under your care

II. In the blessed **times** and **places**, the good deeds and sins are **multiplied**. Therefore, to give **voluntary** charity during the following times and places is **better** than giving voluntary charity at other times and places:
   A. Blessed times
      1. Ramadan
         a) This is the **best** time to give voluntary charity
         b) Nights of Ramadan (last 10 nights **best** among them)
         c) Days of Ramadan (**second best** days of the year)
      2. First 10 days of *Dhul Hijjah*
         a) These are the **best days** of the year
      3. The sacred months: *Muharram*, *Rajab*, *Dhul Qa'dah*, *Dhul Hijjah*
   B. Blessed places
      1. Mecca, Medina, and then Jerusalem

III. During **times of need**, **voluntary** charity becomes even **more** preferred and **better** than at other times
   A. Famine, disaster, tragedy, etc.

Book of Fasting

I. It is **obligatory** in **Ramadan** on those who fulfill the following **conditions**:
   A. Muslim
   B. *Mukallaf* (pubescent and sane)
   C. Able
      1. If someone **cannot** due to **old age** or a **permanent sickness**, then they are **not** required to fast

II. Ramadan can **only** be determined by either **sighting the new moon** (*hilal*) or by **completing the month of *Sha'ban*** if the moon was **not** sighted
   A. Calculations are **not** considered at all
   B. Even if **one upright Muslim** saw it **anywhere** in the **world**, it would **suffice** for the rest of the Muslim world
      1. So Hanbalis follow **global sighting**
      2. Upright means: he does **not** commit major sins and does **not insist** on minor ones and **respects** the customs of the people
         a) No other condition is required: could be free, slave, woman, man, etc.
            (1) However, non-*Mukallaf* are **not** included
      3. However, to determine the **end** of the month of Ramadan you need at least **two upright Muslims**
         a) Because **stopping** an **obligatory worship** requires **more caution** than starting it
   C. During the **30th night of *Sha'ban***, if conditions **obstruct** the new moon from being sighted, then out of **caution** one **must** fast the following day:
      1. Obstruction examples: cloudy, mountain blocking the view, prisoners without access to the sky, foggy, dusty atmosphere, etc.
      2. Because out of **caution** of **missing** an **obligatory worship**

III. If the *hilal* is **seen** during the **day** time on the 29th of *Sha'ban*, then it **belongs** to the **next night**
   A. Meaning do **not** think you **missed** the first of Ramadan and that it started the previous night. It will be considered to belong to the coming night
   B. This phenomenon does **not** effect any rulings on its own, you will still look for the moon at night

IV. **During Ramadan**, the people in the **following** cases must **stop** eating **immediately** for the **rest of the day** and **make up** the day **plus** any other day(s) they missed:
   A. If someone becomes from those who are **required** to fast
      1. Ex: child reaches puberty, insane becomes sane, sick becomes healed, non-Muslim converts to Islam, etc.
   B. Traveler becomes *muqeem*
      1. The traveler is **only allowed** to break the fast in Ramadan while **on the road** and **not** when he/she reaches his/her destination
         a) Such a person should **stop** eating once he/she gets to his/her **destination** or returns back **home** and make up the missed day(s) **after** Ramadan
   C. Woman on menses becomes clean

V. If someone fasted 30th of *Ramadan* **without legal (*shari'*) evidence**, this person's fasting is **not** valid **even** if it turned out to be correct and he **must** make up the day
   A. Ex: if someone used **calculations** to **determine** and fast the 30th of Ramadan or the 1st of Ramadan because calculations are **not** considered *shari'* evidence in the Hanbali school

VI. If someone is **required** to fast but could **not** do so because of **old age** or a **permanent illness**, they are **allowed** to **break** their fast but **must** feed **one poor person a day** as compensation

A. **One** meal a day from the **normal** meals of your day
B. If there is an **excuse**, then such a person can **wait** until the **end** of the month of Ramadan and feed 29 or 30 poor people, depending on the days of Ramadan for that year, all at once, otherwise, it should be done **daily**
    1. Because in general **obligations** should be performed **immediately**
    2. But if you do it in **advance**, then it is fine
        a) Ex: during the first night of Ramadan, a person in such a condition feeds **30 poor people**
C. It is **not** allowed to fast on their behalf in such cases

VII. It is **recommended** for the following **two** to **break** the fast in **Ramadan** and make it up **later**:
A. If someone is **sick** and finds **difficulty** in fasting, it is **disliked** for him to fast
B. A **traveler** who is traveling enough distance which will allow him to **shorten the prayer**
    1. Referring to those who are **on the road** and **not** when he reaches his destination
    2. A traveler can break his fast as soon as he **leaves the houses of his city**
    3. Does **not** matter if the travel itself is difficult or not
        a) The permission is due to **traveling** and **not** the difficulty it may or may not cause

VIII. If a **pregnant** woman or a **breastfeeding** woman are **not** able to fast in **Ramadan** and **fear harm** fall under one of **two** categories:
A. She fears for **herself** only
    1. Meaning she fears she will be harmed if she continues fasting
    2. In this case, she can break her fast and is **only** required to **make up the day(s)** later on
B. She fears for the **baby** only
    1. Meaning she fears the baby will be harmed if she continues fasting
    2. In this case, she can break her fast but she **must** make up the day(s) **plus** the **one financially responsible** for the baby **must** feed **one poor person** for **each day** she misses
        a) This is either the father of the child or its guardian

IX. If someone **faints** a **whole** day of **Ramadan**, their fast will **not** be counted
A. Ex: someone faints before *fajr* and regains consciousness after *maghrib*
B. He **must** make it up
C. If he faints **part of the day**, then his fast is **valid** provided he has **not** broken it in any way
D. However, **sleeping** all day will not invalidate it

X. If someone goes **insane** a **whole** day of **Ramadan**, then he is **not** required to make up the day because he is **not** considered *mukallaf*
A. If he goes insane **part of the day**, then his fast is **valid** provided he has **not** broken it in any way
    1. Ex: someone goes insane after *fajr* and heals at *asr* and he has **not** done anything all day that would break the fast

XI. For an **obligatory fast**, you **must** make the **specific intention** to fast the **night before**

XII. For a **voluntary fast**, you can make the intention to fast **during** the day at **any time** as long as you have **not** done anything to **break** the fast
A. Can be **any** part of the day, **even** an hour before *maghrib*
B. Ex: someone who has neither ate nor drank anything all day can make the intention to fast at any time

Invalidators of Fasting

I. The following **break** your fast:
   A. Putting **anything inside** of your **body** through a **hollow** opening
      1. Includes non-food related items as well like a thread, edge of a knife, etc.
      2. Whether he did it himself or it was done to him by another **without** force
      3. Whether via a normal or abnormal tract
         a) Normal ex: throat
         b) Abnormal ex: anus, ear, eye, a hole in your head, etc.
            (1) Ex: you put *kohl* in your eye and feel its taste in your throat, this breaks the fast
      4. **Exception**: if anything enters into your **penis** from the outside
         a) Because this does not lead to the stomach but to the bladder
   B. If **phlegm** reaches your **mouth** and you **swallow** it back down
      1. Because the **mouth** is considered an **external** part of your body
   C. **Forcing** yourself to vomit
   D. Masturbation **resulting** in ejaculation
      1. Ejaculation while **sleeping** will **not** (i.e. wet dream)
   E. Foreplay **resulting** in **ejaculation** or ***madhi*** (Pre-ejaculatory fluid)
   F. Ejaculation through **constant looking**
      1. If ejaculation occurs after only **one look**, then it will **not**
      2. But if constant **looking only** results in ***madhi*** then it will **not**
   G. **Intending** to **break** the fast
   H. Doing **cupping on someone else** or **getting it done yourself** with **following** conditions:
      1. You **intentionally** did it
      2. You were **not** forced
      3. You were **aware** that you are in a state of fasting
         a) Meaning you did **not** forget

II. Following will **not** break the fast:
   A. If someone **imagines** something in their **mind** and then ejaculates
      1. Treated like a wet dream
   B. While **rinsing** your **mouth** or **nose** for ***wudu*** something **unintentionally enters** into your **throat**
      1. **Even** if you used **lots** of water or **increased** the number of washings to four
      2. This is because this is seen as being **forced** to do so as a **requirement** for *wudu* and **not** by choice

Penalty For Intercourse in Ramadan While Fasting

I. If someone has **intercourse** during the **day** in **Ramadan** while **fasting**, then this breaks the fast and he/she will have to **make up the day** and **pay *kaffara* (compensation)** in **all cases**
   A. **All cases** meaning whether it was done out of forgetfulness, ignorance, or by mistake
   B. **Exception**: someone has *shabaq*, such as, a disease that gets better with intercourse, etc.
      1. In such a case, the person **must** still **make up the day** but is **not** required to pay compensation
   C. The **woman**, however, will **not** pay **compensation** in the following cases but **still** is **required** to **make up** the day. If she had sex **without** any **one** of the following cases, then she **must** pay compensation as well:
      1. Man had sex with her while she was **asleep**
      2. She was **forced**

            a) This excuse is **only** allowed for a **woman** because a man **cannot** be forced to have an erection for sex
        3. She **forgot** she was fasting
        4. She was **ignorant** of the ruling

II. The **compensation paid** is as follows and **must** follow the **order** mentioned below
    A. Free a slave
        1. **Must** be Muslim that does **not** have **physical** or **mental** issues
    B. If unable, then fast **two months consecutively**
    C. If unable, then **feed 60 *miskeen*** (poor people)
        1. **1 *mudd*** of wheat or **two *mudds*** of **anything** else
    D. If unable, then the compensation obligation **drops** completely
        1. Even if you were able to later on

Disliked Actions While Fasting

I. To **gather** your **saliva** in your mouth and then **swallow** it altogether

II. To taste food
    A. If you feel the taste in your **throat**, then it **breaks** the fast
        1. Because it means it has **entered** into your throat

III. To chew **flavorless gum** that does **not dissolve**
    A. If you feel the taste of such a gum in your **throat**, then it **breaks** the fast
        1. Because it means it has **entered** into your throat
    B. If it dissolves or has flavor then it is ***haram*** to chew it

IV. Kissing or foreplay (with spouse) that will cause sexual desires to be **incited**
    A. If kissing and foreplay will **not** incite sexual desires, then it is **not** disliked

Prohibited Actions While Fasting

I. **Foreplay** which he **thinks** will lead to **ejaculation**
    A. Meaning if he thinks that kissing and fondling his wife will **definitely** or **more than likely** lead to **ejaculation** or ***madhi*** (pre-ejaculatory fluid), then it is **prohibited** for him to kiss or fondle his wife while fasting

II. Chewing **gum** that **dissolves**
    A. Because it goes to the stomach

III. Sins of the tongue
    A. Lying, backbiting, *nameemah*, cursing, etc.
        1. *Nameemah* refers to the act of conveying the information of a conversation with one person to another with the intent that mischief, hatred, and enmity is caused between the two

Sunnah Actions While Fasting

I. To **break** your fast as **soon as possible** after *maghrib* comes in

II. To **delay** your *sahoor* (pre-dawn) meal as **late as possible**
    A. Close to the time of *fajr* as possible

III. **Recite** the **recommended supplication(s)** narrated in the sunnah at the time of **breaking** the fast
IV. To **make up** the days you **missed** in Ramadan **consecutively** and **immediately**
    A. Meaning try to make them up **right after Ramadan** is over as soon as possible **without** delay
        1. It is **prohibited** to delay it **until** the **next Ramadan** enters **without** an **excuse**
            a) If you do this **without an excuse**, then you **must** make up the day **plus** feed a poor person for each day missed
        2. If someone who was supposed to make up the missed days but did not and **died** before he could so so, then we **must** feed a poor person from his **inheritance** for **each day** that he missed and we **cannot** fast on his behalf
            a) This is in reference to the one who was **neglectful** and **delayed** the make up days on **purpose** though he could have done so if he wanted
                (1) Even though delaying on purpose is **not** sinful per se
            b) If there **was** an **excuse**, then **nothing** should be paid
                (1) Ex: he became sick, he was on travel, she was breastfeeding, she became pregnant, etc.
            c) Fasting on a person's behalf is **only** allowed when the person **makes** it **obligatory** on **himself** through a **vow** but dies **before** fulfilling it and **cannot** be done for what Allah has obligated on him (i.e. fasting in Ramadan)

Fulfilling Vows of the Deceased

I. If the deceased **vowed** a worship (*hajj*, fast, *salah*, etc.) but **died** before fulfilling it, it is **recommended** for one of his **relatives** to make it up on his behalf
II. If the deceased has an **inheritance** and a relative **cannot** or **does not** fulfill the vow, then it is **obligatory** on the relative to **use it** to fulfill the vow
    A. Ex: the deceased **vowed** to fast **10 days** but died **before** fulfilling it but no relative is willing or available to fulfill it on his behalf, therefore, the family will pay from the deceased's **inheritance** a poor person for each day vowed (10 poor people)

Recommended Fasting

I. To fast **three** days of every **lunar** month
    A. **Any** three days but **more recommended** to do the 13th, 14th, and 15th
II. Mondays
III. Thursdays
IV. Six days of *Shawwal*
    A. They do **not** have to be consecutive
    B. The intention for it **cannot** be **combined** with making up an **obligatory** fast
        1. Meaning you **cannot intend** it to be one of the six days of *Shawwal* as a voluntary fast **plus** making up a missed obligatory fast. An obligatory and voluntary worship **cannot** be **combined** in **one intention**
V. Month of *Muharram*
    A. The 10th (day of *Ashura*) of it is even **more recommended** and **then** the 9th
    B. **Best** is to **combine** three days 9th, 10th, and 11th of *Muharram*
        1. Then 9th and 10th
        2. Then 10th and 11th

3. Then only the 10th

VI. First **nine days** of *Dhul Hijjah*
    A. **Highest recommended day** to fast in this month is the day of *Arafah* (9th of *Dhul HIjjah*) for those who are **not on *Hajj***
        1. For those who are on *Hajj*, it is **not recommended** for them to fast

VII. Best type of fasting: to fast **every other day**
    A. The fast of Prophet Dawud (pbuh)

Disliked Fasting

I. To fast the **whole month** of *Rajab*
    A. It is **permissible** if one of two things occur:
        1. You **break** your fast for at least **one day** in the month
        2. You fast **another month** with *Rajab* either before or after it

II. Fasting **Friday** by **itself**

III. Fasting **Saturday** by **itself**

IV. Fasting on the day of doubt (**30th of *Sha'ban***) by **itself**
    A. **Even** if you are doing it **voluntarily**
        1. **Unless** you fast the day before it as well
    B. Referring to when the night was **clear** and the moon for Ramadan was **not** sighted. This is called the day of doubt
        1. As discussed earlier, if the moon was **not** sightable due to cloudiness, dust, rain, mountains, etc., then it is **not** disliked to fast

V. On *Eid* days of the disbelievers
    A. If you **think** it is **recommended** to do this or your intention is to **honor** their *Eids* then it is **prohibited** for you to fast on their *Eids*
    B. Ex: someone fasting on Christmas or Easter

VI. Fasting a day or two **before** Ramadan **unless** these days are **coincidental** to your usual fasting **habit**
    A. Ex: someone has a habit of fasting every Friday and Saturday and these two days just **happen** to fall on the 29th and 30th of *Sha'ban* one year
    B. The **same** principle applies to the other disliked days mentioned above as well

Prohibited Fasting

I. *Eid al-Fitr* and *Eid al-Adha*

II. Days of *tashreeq* (13th, 14th, 15th of Dhul Hijjah)
    A. **Except** if done as a **compensation** by someone who is **unable** to offer a sacrifice for *hajj tamattu'* or *hajj qiraan*

Fardh Muwassa'

I. Def: A type of *fardh* (obligation) which allows **flexibility**
    A. Ex: when time for *salah* comes in, you have until the next prayer (or until the **end of time of choice** for *asr* and *isha*) and do **not** have to pray immediately; if you need to make up Ramadan

fasts, you have until the next Ramadan and do **not** have to start doing it immediately after Ramadan; etc.

II. If you **start** a *fardh muwassa'*, it is **prohibited** to cut it off in the middle except with an **excuse**
    A. Ex: if you are making up a Ramadan fast outside of Ramadan, you **cannot** cut it off in the middle of the day without an excuse
    B. This is **contrary** to the ruling on voluntary worship
        1. If it is a **voluntary** worship, then it is **disliked** to cut it off in the middle without an **excuse**
            a) Except a voluntary *Hajj* or *Umrah*, they are **required** to be completed and **cannot** be cut off in the middle once started

I'itikaaf

I. Def: to **stay** in the **mosque** for the **purpose** of obeying Allah
    A. Regardless of the gender, it **must** be done in a mosque for it to be valid
II. It is a **recommended** form of worship
    A. Unless someone **obligates** it on himself by taking a **vow**
III. A person on whom the congregational prayer is **obligatory** can **only** do so in a mosque that **regularly** performs the **five daily prayers** in congregation
    A. So **cannot** be a deserted mosque because this would require him to **constantly** leave such a mosque to perform the five prayers in congregation which goes **against** the purpose of *i'itikaaf*, which is to **remain** in the mosque
    B. It is **not** required that the mosque perform Friday prayer as well because that is viewed as something that is a **necessity** for which the one performing *i'itikaaf* can **leave** the mosque to attend it. Also, it is only once a week
    C. **Exception**: if he wanted to do *i'tikaaf* at a time when there is no prayer, then he can do so even in a deserted mosque
        1. Ex: after *isha* until *fajr*, after *fajr* until *dhuhr*, between *dhuhr* and *asr*, etc.
IV. It is a **condition** for *i'itikaaf* to be **valid** that the person must be **pure** from any **major** ritual impurity **requiring** a bath
    A. So if a person **requires** a bath, then he/she **must** shower **before** beginning *i'itikaaf*
V. If a person **vowed** to pray or do *i'tikaaf* in a **particular** mosque, then he can fulfill it by doing it in **any** mosque in the world because they are all considered **equal**
    A. **Exception**: if the person **vowed** to pray or do *i'tikaaf* in one of the **three major mosques** (sacred mosque in Mecca, Prophet's mosque in Medina, or Al-Aqsa mosque in Jerusalem), then he is **required** to do so
        1. Because these **three** are **more virtuous** than all other mosques
            a) Meccan mosque is the **best** in virtue, then Medina's mosque, then Jerusalem's
        2. Such a person **can** fulfill his vow by **either** going to the **vowed** mosque or the **more virtuous** one but **not** the **less virtuous**
            a) Ex: if someone vowed to make *i'tikaaf* in Medina at the Prophet's mosque, he can fulfill it by either doing it at the sacred mosque in Mecca or the Prophet's mosque in Medina but **not** Al-Aqsa in Jerusalem
VI. If someone **vowed** to do a **multi-day** *i'itikaaf*, then he **cannot** leave the mosque except due to **necessity**
    A. **Exception**: if someone vowed a **condition** into it allowing him to leave the mosque
        1. Ex: someone vows that he will perform *i'itikaaf* for 5 days in the mosque and will **only** leave to visit a sick Muslim. In this case, he is **only** allowed to leave the mosque in order

to visit a sick Muslim or due to a **necessity** like going to the bathroom that is located outside of the mosque

B. If he leaves **without** necessity, then it will **invalidate** his *i'itikaaf*
C. For a **voluntary** *i'itikaaf* you can interrupt it as much as you like by leaving but this is **disliked**

VII. Having **intercourse** will **invalidate** the *i'tikaaf* whether done inside or outside of the mosque
  A. **Ejacaulation** through foreplay will also **invalidate** it

VIII. You are **required** to pay ***kaffara* (compensation) for breaking an oath** if you **invalidate** an **obligatory** *i'itikaaf* in any way

IX. Highly **recommended** to busy oneself with **doing** good deeds to get closer to Allah and **avoiding** what does not concern you while doing *i'tikaaf*

Book of Umrah and Hajj

I. **Both** are **obligations** at least **once** in a **lifetime** on those who fulfill the following conditions:
    A. Muslim
    B. Free
    C. *Mukallaf* (pubescent and sane)
    D. Financial and physical ability
II. Once **all** of the above conditions are met, it becomes **obligatory** on the person to perform them **immediately**
    A. Meaning as soon as possible without delay
III. If someone who has **not** yet **reached** the **conditions** for obligation mentioned above and started the rites of *hajj* or *umrah* and then **met** the conditions **while** in ***Arafah*** **for *hajj*** or **before** the ***tawaf* of *umrah***, then it **suffices** for the person's obligation
    A. Meaning such a person is considered to have **fulfilled** the obligation for *hajj* or *umrah* respectively
    B. Ex: a child **starts** the rites of *hajj* or *umrah* and then reaches puberty **while** in *Arafah* for *hajj* or **before** the *tawaf* of *umrah*, a young girl begins her menses while in *Arafah* for *hajj* or before the *tawaf* of *umrah*, etc.
        1. So even though he/she may have started **some of the rites** while still **not** required to do so, it is considered **sufficient**
    C. If the person met the conditions **after** *Arafah* or **after** the *tawaf* of *umrah*, then this does **not** suffice and such a person is **still required** to perform their *hajj* and *umrah* and their current *hajj* or *umrah* would be counted as a **voluntary** form of worship
IV. If someone is **unable** to perform them due to **old age** or a type of **sickness that has no hope of recovery**, then he **must** authorize someone **to go on his behalf** and he is **required** to fund it
    A. The authorized person must **first** come to the **city of the person** and **then** go out for it
        1. This is **obligatory**
    B. If someone healed **before** the authorized person put on his *ihraam*, then it becomes **obligatory** on the person to do it **himself** otherwise it **suffices**
V. Extra **condition** for a **woman**: a *mahram* or a husband **must** accompany her
    A. Otherwise her *umrah* and *hajj* are **valid** but she is considered **sinful**
    B. It must be a **permanent** *mahram* (father, brother, son, grandson, son in law, etc.) and **not** a **temporary** one (brother in law, etc.)
    C. If she is taking the *mahram* along for the **purpose** of fulfilling her **own obligation** of *hajj* or *umrah*, then she is **required** to pay for his trip expenses as well but if he offers to pay for himself then fine
    D. If she **cannot** find a *mahram*, then she should **authorize someone** to do it on her behalf and **must** fund it herself
        1. **Must** be someone who has **already** fulfilled his/her own obligation
VI. If someone **died** before fulfilling their obligation for *hajj* or *umrah*, then the family **must** pay **someone** from his **inheritance** to do it on his behalf
    A. Provided the person **fulfilled** the **requirements** to **obligate** it for him in his lifetime

Sunnahs of Ihraam

I. Taking a bath before it, if unable, then doing *tayammum*
II. Cleaning yourself before it

    A. Trimming nails, shaving pubic hair, plucking armpit hair, etc.
III. Wearing perfume on your body **before** putting on the *ihraam*
    A. **Disliked** to put it on your clothes
IV. Wearing two white sheets for males
    A. One around the waist and the other to wrap around on top
V. Getting into your *ihraam* **after** praying an **obligatory prayer**, otherwise, praying **two** voluntary *rak'ahs* before it but **avoiding** times of prohibition

Intention For Hajj & Umrah

I. **Intention** is **required** for *ihraam* for *hajj* or *umrah*
II. Doing **conditional** *niyyah* is **recommended**
    A. Making intention in a way so that if something happens during the trip, you are able to get out of your *ihraam*. This is a helpful and cautious feature
        1. Ex: while making the intention, you say: "O' Allah, I desire such and such ritual, so facilitate it for me and accept it from me and if I am prevented at any time for some reason, then my place of disengagement is from the place where I am prevented"

Types of Hajj

I. *Tamattu'* is the **best** type of *hajj*
    A. To do *umrah* in the months of *hajj* **first** and **then** get out of *ihraam* after completing it. **Then** do *hajj* in the same year
II. *Ifraad*
    A. To do **only** *hajj* first and **then** do *umrah* separately
III. *Qiraan*
    A. To do *ihraam* for **both** *hajj* and *umrah* **together**
        1. It's one *ihraam* for both
        2. You do the rituals for both of them
    B. If someone did *ihraam* for *umrah* but has **not** yet done *tawaf* of *umrah*, he can **modify** his intention to include *hajj* as well making it *hajj qiraan*
IV. If someone who is **not a resident of Mecca** and does *hajj tamattu'* or *hajj qiraan*, then it is **required** of him to **slaughter** an **animal**
    A. For *ifraad*, it is **not** required
V. If a woman has menses during her *umrah* or *hajj tamattu'* and has **not** yet performed the *tawaf* of *umrah*, then she should **modify** her intention to *hajj qiraan*

Talbiyyah

I. Def: it is the words recited by the pilgrims for *umrah* or *hajj* **after** putting on the *ihraam*. It is constantly recited throughout the *umrah* and *hajj*
II. **Sunnah** of *talbiyyah*. It is **recommended** to say it **all** the time but **especially** during the following times:
    A. When you **climb** a high place
    B. When you **descend** from a high place
    C. After you pray an **obligatory prayer**
    D. When the night or day approaches
    E. When meeting your companions

F. When getting on a ride or off of it
G. When hearing someone doing *talbiyyah*
H. When seeing the *ka'bah*
I. When doing something forbidden out of forgetfulness

III. It is **disliked** to do *talbiyyah* when:
A. Putting on *ihraam* **before** the *meeqaat*
B. Putting on *ihraam* **before** the months of *hajj*
1. Months of *hajj*: Shawwal, Dhul Qa'dah, Dhul Hijjah (up to 9th)

Meeqaat

I. *Meeqaat* refers to the **boundary** where it becomes **impermissible** to pass **except** in the state of *ihraam*, for those with the **intention** of performing *hajj* or *umrah*

II. It varies based on where you are coming from:
A. If coming from Medina: Al-Hulayfa
B. If coming from Shaam, Egypt, and **any** country in the **west**: Al-Juhfah
C. If coming from Yemen: Yalamlam
D. If coming from Najd: Qarn
E. If coming from **any** country in the **east**: Dhat Irq
F. Those in Mecca: do it in Mecca itself
1. For *hajj*: they can do it **anywhere** in Mecca
2. For *umrah*: they need to go **outside** of the *haram* area and put on *ihraam* there and then **reenter** back in
a) If their house is already outside of the *haram* area, then they can do it even in their own house

Forbidden Actions While in the State of Ihraam

I. The following actions are prohibited **while** in the state of *ihraam*
A. Removing hair from any part of the body
B. Clipping the nails
C. Covering the head for males
D. Clothes sewn to the shape of a body or *khuff* for **males**
1. He can wear pants **only** if he is **unable** to find an *izaar*
2. He can wear *khuff* **only** if he is **unable** to find sandals
E. Wearing perfume or smelling it on **purpose**
F. Killing wild animals on land
1. Animals in the sea **not** included
G. Marriage contract
H. Foreplay or sex

II. *Ihraam* for a woman is the **same** as that of a man **except**:
A. She **can** wear clothes sewn to the shape of a body
B. She **avoids** covering her **face** and **hands**
1. Otherwise she **must** pay the *fidya*
a) *Fidya*: Either feed six poor persons, slaughter an animal, or fast three days
(1) It is done for **each** violation
(2) She can choose **any** one of them

        2. If non-*mahram* men are around, then she is **allowed** to cover her hands and face

III. **Some** of the above **prohibited** actions done **while** in the state of *ihraam* **require** compensation
   A. Cutting hair or clipping nails
      1. Less than three nails/hair: feed one poor person for **each** nail/hair
      2. Three or more: requires slaughtering an animal
   B. Covering the head, wearing clothes sewn to the shape of a body for males, putting on perfume or smelling it on purpose, or putting on oil, then **must** give *fidya*
      1. *Fidya*: Either feed six poor persons, slaughter an animal, or fast three days
         a) It is done for each violation
         b) You can choose **any** one of them
   C. If you **kill** an **animal** that is **wild**, ***halal* to eat**, and a **land animal** while in a state of *ihraam*, then you are **required** to compensate for it
      1. If any one of these **three** qualities are **missing**, then it does **not** fall under this ruling
         a) Ex: a cat, lion, pet parrot, chicken, fish, etc. are **not** considered
      2. The compensation will be explained later insha'Allah
   D. Having sexual intercourse
      1. During *hajj*
         a) If someone had sex **before** the **first *tahallul*** in *hajj*, this **invalidates** the *hajj*
            (1) **First** *tahallul* during *hajj* occurs when the following rites have been **completed**:
               (a) **Stoning** the *Aqabah Jamarat* – the largest *Jamarat* – with seven pebbles
               (b) **Slaughtering** your sacrificial animal
               (c) **Shaving** or trimming your head hair. Shaving is **preferred** for men
            (2) You **must** still **complete** the rest of the **rites** but the *hajj* is **not** counted and you are **required** to repeat it **even** if it was a voluntary *hajj*
            (3) **Required** to slaughter a **camel** as compensation
            (4) It should be made up **immediately** the following year
            (5) Rulings apply **even** if the violator was not *mukallaf* at the time
               (a) He will first do his obligatory *hajj/umrah* and **then** make up the invalidated one because at the time it was considered voluntary
         b) If he had intercourse **after** the **first *tahallul*** but **before** the **second**, then his *hajj* is **not** invalid but his *ihraam* **is invalid** and he **must** redo his *ihraam*
            (1) **Second** *tahallul* during *hajj* occurs when the following rite has been **completed**
               (a) Going to the *Ka'bah* and performing *Tawaf Al-Ifadah* (also known as *Tawaf Az-Ziyarah*)
            (2) He is **required** to pay one **sheep** or **goat** as a compensation
      2. During *umrah*
         a) If a person had sex **before** finishing the *sa'i*, it **invalidates** the *umrah*
         b) *Umrah* is **required** to be made up **immediately**
         c) **Required** to slaughter a **sheep** or **goat** as compensation
         d) Rulings apply **even** if the violator was not *mukallaf* at the time
            (1) Same ruling applies for making it up here as that for *hajj* discussed above
   E. Foreplay does **not** invalidate the ***hajj*** but:
      1. If he **does** ejaculate
         a) A **camel** is **required** to be sacrificed as compensation
      2. If he does **not** ejaculate

        a) A **sheep** or **goat** is **required** to be sacrificed as compensation
IV. Doing a marriage contract does **not** require any compensation

Fidya (Expiations)

I. If someone does any **one** of the following **while** in a state of *ihraam* or in the sacred (*haram*) area of Mecca, he is **required** to pay *fidya* (expiation) to make it up:
    A. Shaves, puts on perfume, clips nails, a male covers his head, or a female covers her face
    B. The *fidya* can be paid in one of the following **three** ways. He can **choose** either one of the following:
        1. Fast three days
        2. Feed six poor people
            a) **Every** poor person must be given either:
                (1) A *mudd* of wheat or
                (2) Half a *saa'* of dates, raisins, or barley
        3. Slaughter a sheep
II. If you **hunt** an animal in the *haram* area of Mecca or while in a state of *ihraam* for *hajj* or *umrah*, you have one of **two** cases based on the **type** of animal you hunted:
    A. The hunted animal has an **equivalent** animal
        1. In this case, you **must** slaughter the equivalent animal
            a) How an equivalent animal is determined is discussed in a later section
        2. If you **cannot** find the equivalent animal, then you can ask an expert for its price and use the equivalent money to buy enough food that **suffices** for *sadaqa al-fitr* for the poor
            a) This is equivalent to one *mudd* of wheat or half a *saa'* of something else for **each** poor person
            b) If you do **not** have the money to do this, then you **must** fast for **each day** for **each poor person**
                (1) Ex: if the value of the animal equalled enough to feed 12 poor people one *mudd* of wheat or half a *saa'* of something else each, then fast for 12 days
    B. The hunted animal has **no equivalent** animal
        1. In this case, you can either:
            a) Feed according to the **value** of the animal
                (1) Ex: If the value allows him to feed five poor people, then he must do so
            b) Fast each day for each poor person
                (1) If the value allowed him to feed up to five people, then he must fast five days
III. If someone is doing *hajj tamattu'* or *hajj qiraan* and **cannot** afford to do a sacrifice which is required in his case, then he **must** fast **three** days in **Mecca** and **seven** days when he returns back **home**
    A. **Best** to do 7th, 8th, and 9th of Dhul Hijjah in Mecca and the rest when you return home
IV. If someone could not do one of the essential parts of *hajj* due to being **restricted** in some way:
    A. He should have the **conditional** intention mentioned above
        1. If not, then **two** options:
            a) Slaughter an animal as compensation and finish *hajj* next year
            b) Fast 10 days in Mecca and then go back to their country
                (1) Still required to make it up the following year
V. *Fidya* is **overlooked** if you do one of the following out of ignorance, force, or forgetfulness while in the state of *ihraam*:

    A. Wearing fitted clothing for males
    B. Covering the head for males
    C. Wearing perfume

VI. The **meat** of slaughtered animals for *fidya* of violations related to *ihraam* or *haram* area in Mecca should be given to the **poor** people **of or around the *haram*** area of Mecca
    A. **Exception**: *fidya* for shaving the head, wearing fitted clothing for males, or their like
        1. *Fidya* of **feeding** the poor for such violations can be given **wherever** it happens

VII. Fasting in the form *fidya* can **generally** be done **anywhere**
    A. In some cases Mecca as mentioned above

VIII. Slaughtering an animal for *fidya* means either:
    A. A goat or sheep
    B. 1/7th part of a camel or cow

IX. Finding **equivalent** wild animals for *fidya* related to **hunting** violations (as discussed above) fall into one of **two** categories:
    A. Those wild animals which the companions of Muhammad (pbuh) **adjudicated**:
        1. For an ostrich: camel, zebra, antelope, deer, or hartebeest
        2. For an ibex: cow
        3. For an aardwolf: sheep
        4. For a gazelle: sheep or hyrax
        5. For a lizard: a young goat
        6. For a jerboa: four month she-goat
        7. For a rabbit: a young she-goat
        8. For *hamaam*, which is every type of bird that drinks water and coos: a sheep
    B. Those wild animals which the companions of Muhammad (pbuh) did **not** adjudicate
        1. In such a case, it should be referred to the judgement of **two** upright specialists
            a) The two specialists will convey which animal is most equivalent to the hunted wild animal
        2. Those wild animals which do **not** have an equivalent, their **local** value should be determined
            a) Speaking about the remaining species of birds

Actions Prohibited in the Haram Areas

I. In Mecca, the following are **prohibited** while in the state of *ihraam* or in its *haram* area. If done, then it **requires** compensation (*fidya*)
    A. It is prohibited to hunt or kill the **wild** animals of the *haram* area of Mecca
        1. So it **excludes** domesticated animals like cow, sheep, camel, etc.
    B. It is prohibited to cut its trees **unless** it was planted by man
    C. It is prohibited to cut its grass except a type known as *izkhir*

II. In Medina, the following are **prohibited** in its *haram* area. If done, then it does **not** require compensation
    A. It is prohibited to hunt or kill the **wild** animals of the *haram* area of Medina
    B. It is prohibited to cut its trees
    C. It is prohibited to cut its grass
        1. **Unless** you need it for **fodder** to feed animals or to use as **saddle** for an animal but **never** for yourself

When First Entering Mecca

I. When entering Mecca, the following actions are **recommended**:
    A. Enter it during the day
    B. Enter from a high place
    C. Enter from the door of Bani Shayba
II. Whoever sees the *ka'ba* is to raise his hands and say what has been narrated
III. Then the person should do the *tawaf* around the *ka'ba* counterclockwise. If it is a man, he should tuck the middle of the top wrap **under** his right shoulder to **expose** it and the other end **over** his left shoulder
    A. The right shoulder is exposed for the *tawaf* of *umrah* or the **first** *tawaf* of *hajj qiraan* or *hajj ifraad*
    B. The person is doing *tawaf* for either:
        1. Umrah
        2. Arrival to Mecca for *hajj qiraan* or *hajj ifraad*
    C. Begin the *tawaf* at the black stone, facing it (or a part thereof) with the entire body. Then it is touched with the right hand, kissed, and prostrated upon
        1. If that is difficult, it is touched with the hand and kissed
            a) If that is difficult, it is touched with something which is then kissed
                (1) If that is difficult, a **gesture** with the hand or something from a **distance** is made while directing the face to it and saying what is narrated
    D. It is **recommended** to do **quick** strides for the **first three rounds** of the *tawaf*
        1. This is only done for the *tawaf* of *umrah* or the **first** *tawaf* of *hajj qiraan* or *hajj ifraad*
IV. After the *tawaf*, the person prays two units of prayer **behind** the station of Ibraheem
    A. This can be done **even** if it is the time of prohibition for *salah*
V. Then the black stone is touched before exiting to go perform *sa'i* from the door of Safa
VI. Then the person does *sa'i* **starting** with **Safa**, which is climbed until the *ka'ba* can be seen, then *takbir* is made **three** times and it is said what has been narrated
    A. When on top of Safa, the person faces the *ka'ba* while making *du'a*
VII. Then the person descends from Safa and walks to the first marker and then runs until he reaches the next marker
    A. This is marked with green lights today
VIII. Then the person walks and climbs **Marwah** and does what he did on Safa
IX. Then the person descends from Marwah and walks in places designated for walking and runs in places designated for running until he reaches back on top of Safa
X. The back and forth is done with **seven** laps and **every lap** each way is counted as **one** complete lap
    A. The person begins at Safa and should end at Marwa after all seven
    B. Every time he reaches Safa or Marwa, he should do and say what has been mentioned above
XI. Those doing *hajj tamattu'* and do **not** have a sacrificial animal with them, it is **better** for them to just **trim** their hair
    A. Those doing *tamattu'* who **do** have a sacrificial animal with them, they should **only** shave their hair **after** the rites of *hajj* have been **completed**
XII. When the pilgrim sees the *ka'ba* in order to do *tawaf*, he should **stop** reciting the *talbiyyah*

Description of Hajj

I. One who is in Mecca, it is **recommended** for him to make *ihraam* for *hajj* on the 8th of Dhul Hijjah (Day of Tarwiyyah)
    - A. It is also **recommended** for him to sleep in Mina

II. After the sun rises, he leaves for Arafah on the 9th of Dhul Hijjah
    - A. You can stand **anywhere** in Arafah except a place called Batna ‘Uranah
    - B. *Dhuhr* and *Asr* prayers are **combined** in Arafa at the earlier time which the time of *Dhuhr*
    - C. He makes abundant *du’a* and from what has been narrated
    - D. The **time** allowed for standing in Arafa is from the *Fajr* of Arafa (9th of Dhul Hijjah) **until** the sunrise of the following day (10th of Dhul Hijjah)
        - 1. This is the complete time allowed but does **not** necessarily mean you must remain there this whole period
            - a) Generally, today the groups take you there after *Fajr* until *Maghrib*

III. Then he moves to Muzdalifa **after sunset** with tranquility
    - A. This is the 10th night of Dhul Hijjah
    - B. *Maghrib* and *Isha* are **combined** there at the time of *Isha*
    - C. He spends the night there
    - D. Then after praying the *Fajr* prayer, he goes to Mash’ar al-Haram, a small mountain in Muzdalifa, climbs it and stands there praising, unifying, and extolling Allah, supplicating from what has been narrated, and recites the two verses (198-199) from Surah Al-Baqarah
        - 1. At *Fajr* in Muzdalifa the 10th day of Dhul Hijjah has begun
        - 2. He remains there supplicating until it is time to leave for Mina

IV. Then he moves to Mina
    - A. When he reaches Muhassir, located **between** Muzdalifa and Mina, he quickly goes a stones’ throw and takes 70 pebbles for stoning
        - 1. The pebbles should be **bigger** than chickpeas but **smaller** than hazelnuts

V. Then he stones **only** Jamarat al-’Aqaba with **seven** pebbles
    - A. He **must throw** them one after the other and not merely place them down
    - B. With each throw, he raises his **right** arm until the whiteness of his armpit can be seen and he makes *takbir*

VI. Then he sacrifices his animal

VII. Then he trims or shaves his head
    - A. A woman only trims a fingertip amount from her hair
    - B. After this point everything becomes permissible again **except** sexual intercourse

VIII. Then he goes to Mecca to perform *Tawaf Al-Ziyarah*
    - A. This is a pillar which means without it the *hajj* is **invalid**
    - B. Then he can also perform *sa’i* **if** he has **not** already done so
    - C. After this rite, **everything** becomes permissible again
        - 1. Meaning intercourse is permissible again

IX. It is **recommended** to drink *zamzam* water for whatever is desired, to fill the belly, to sprinkle it on the body and clothes, and to supplicate for whatever is desired and what is narrated

X. Then he returns to stay in Mina for three nights
    - A. However, he has an option to stay for only two and then leave
    - B. He throws the stones every day of the Days of Tashreeq (11th, 12th, and 13th of Dhul Hijjah) **after** *zawaal*
        - 1. He stones all three *jamaraat* with seven pebbles each
        - 2. It is **recommended** to do it **before** praying *Dhuhr* prayer

C. For those who want to leave after **two days** and **not** remain for all three days, they **must** leave Mina **before** *Maghrib* prayer, otherwise, they are **obligated** to stay the night and stone all three *jamaraat* the following day

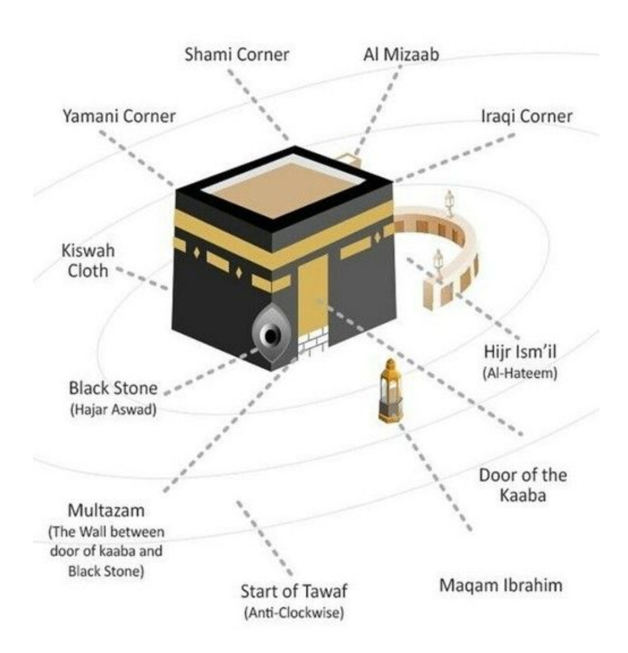
XI. Then he performs *Tawaf Al-Wada'*

A. This is **obligatory** which means missing it does **not** invalidate the *hajj* but it **requires** compensation (*fidya*)

B. After doing it, he stops at Multazam (between the corner with the black stone and the door) supplicating with what has been narrated

1. Women experiencing menstruation or postpartum bleeding are to supplicate from the door of the mosque

XII. It is **recommended** to visit the grave of the Prophet and his two companions



Description of Umrah

I. *Ihraam* for *umrah*

A. One who is **inside** of the *haram* area, he **must** go **outside** of it and put on the *ihraam* and then **re-enter** back in

B. One who lives in Mecca but is **outside** of the *haram* area, he can put on the *ihraam* from his house and does **not** need to go to the *meeqaat*

1. Meaning these people are pass the *meeqat* point and are either in or around Mecca

C. One who is **outside** of the *meeqaat* point, he **must** begin from the *meeqaat*

II. *Tawaf* around the *ka'ba*

A. After entering into *ihraam*, he does *tawaf* around the *ka'ba* seven times and then prays two units of prayer behind the station of Ibraheem

III. *Sa'i* between Safa and Marwa

A. Then he does the *sa'i* between Safa and Marwa as described above under *hajj*

IV. Cut hair

A. Finally, he either shaves or trims his hair

1. A woman only cuts a small fingertip from her hair

Pillars and Obligations of Hajj

Whatever is **not** mentioned under the **pillars** and **obligations** below is considered a **sunnah** (recommended) action of *hajj***:**

I. **Pillars** - if any **one** of the following is **missing**, then the *hajj* is considered **invalid**:
   A. *Ihraam*
   B. Standing in Arafah
   C. *Tawaf*
      1. *Tawaf Al-Ziyarah*
   D. *Sa'i*
II. **Obligations** - If any **one** of the following is **missing**, then the *hajj* is still **valid** but you **must** offer compensation (*fidya*):
   A. Starting *ihraam* from the ***meeqaat* point** for those outside of it
      1. You **cannot** pass by it without being in the state of *ihraam*
      2. Doing it **before** the *meeqaat* point is **disliked**
   B. Standing in Arafah at least **one moment** of the **night**
      1. You can stand in the morning as well
         a) This is **only** Sunnah and **not** required
         b) But you **must** stay there **until** at least one moment **after** *Maghrib*
   C. Spending the night in Muzdalifah if you reach there **before** the **middle of the night**
      1. If you reach **before** the middle of the night, you **must** stay there at least **until** the middle of the night has **passed**
      2. If you reach Muzdalifah **after** the middle of the night, you do **not** have to wait
   D. Staying the nights of *Tahreeq* in Mina
   E. Throwing the stones in **order**
      1. Start with *Jamarat al-'Aqaba* and then continue as mentioned above under the description of *hajj*
   F. Shaving or trimming the hair
   G. *Tawaf Al-Wada'* (The Farewell Tawaf)
      1. It is done **before** departing from Mecca

Pillars and Obligations of Umrah

I. **Pillars** - If any **one** of the following is **missing**, then your *umrah* is considered **invalid**:
   A. *Ihraam*
   B. *Tawaf*
   C. *Sa'i*
II. **Obligations** - If any **one** of the following is **missing**, then your *umrah* is still **valid** but you **must** offer compensation (*fidya*):
   A. Doing *ihraam* from the ***meeqaat* point** for those outside of it
      1. If in the *haram* area of Mecca then you **must** leave it and put on *ihraam* and then re-enter back in
   B. Shaving or trimming the hair

Those Who Miss Arafah

Following should be done if you did **not** make the **conditional intention** during *ihraam*, otherwise, you can just become **free** from your *ihraam* **without** doing anything:

- I. First realize that you have **missed** the *hajj*
    - A. You are **required** to make it up the following year
- II. If you missed it because of your **own** mistake, then do the following so you can become free from your *ihraam*:
    - A. Do the rites of ***umrah*** instead
    - B. **Slaughter** an animal as compensation
        1. If you cannot, then you will **fast**
- III. If you missed it **not** because of your own mistake but were **prevented** in some way:
    - A. Do the rites of *umrah* **only** and then you can become free from your *ihraam*

Becoming free from your *ihraam* means that all **restrictions** enforced on those in the state of *ihraam* are **lifted**.

Those Prevented From Reaching the Ka'ba

These are those who were **prevented** from reaching the *ka'ba* to do their *tawaf*. They can do the following in order to become free from their *ihraam*:

- I. Offer a sacrifice
    - A. If you **cannot** afford it, then fast **10 days** anywhere

Udhiyyah (Sacrifice for Eid al-Adha)

- I. It is done to come **close** to Allah
- II. It is **recommended**
    - A. It is **disliked** to not do it for the one who is **able** to do it
- III. It can **only** be done with domesticated animals like camels, cows, sheep, goats, etc.
- IV. Time
    - A. Its time **begins** immediately **after** the **Eid prayer** and lasts until the **end** of the day of **12th of Dhul Hijjah**
        1. It ends **immediately** after the 13th of Dhul Hijjah **enters**
        2. Doing it before or after its time is **not** valid. It would be considered just **general** charity
    - B. If you live in a place where there is no Eid prayer, then your time **begins** by **estimating** the amount of time it will **generally** take people to pray the Eid prayer
        1. It is estimated **after** *Duha* prayer has come in
- V. **Nothing** from the animal is allowed to be given to the **butcher** as a form of **payment**
    - A. But you are **allowed** to **gift** some of it to him
- VI. You **cannot** sell the skin or **any** other part of it
    - A. Even if it is to give the cash from it to the poor
- VII. Order of preference for sacrifice: camel > cow > sheep/goat
- VIII. **Age requirements** for the animals to be slaughtered for *Eid al-Adha*:
    - A. Camel: 5 years old

B. Cow: 2 years old
    1. Includes buffalos
C. Goat: 1 year old
D. Sheep: 6 months old

IX. **One** sheep **suffices** a person and his **household**
    A. If others in the household are also able to do it, then it is **still recommended** for them to do it as well on their own

X. One camel/cow suffices **seven** people
    A. Even if six others are **non-Muslims**, it is still **valid**
    B. If he takes part in it as a 1/7th share, then it does **not** suffice for the household
        1. But if he sacrifices a cow or camel as a whole **without** a share, then it does

XI. Following animals do **not** suffice and **cannot** be used to slaughter for *Eid al-Adha*:
    A. Weak animal
    B. An animal that is either **blind** or **one** of its eyes seems damaged
    C. An animal that clearly seems sick
    D. Crippled animal
        1. To the extent that it cannot keep up with the other animals when they are walking
    E. An animal whose front teeth are missing
    F. An animal that has **most** of its **ear** or **horn** missing

XII. Sunnahs of *udhiyyah*
    A. Method of slaughter
        1. Slaughtering the sheep or cow
            a) Meaning by laying it down
        2. Slaughtering the camel
            a) Stab the camel in the side of its neck **while** it is **standing** and its front **left** leg is **tied up**
    B. Recite the supplication right before the slaughter: *Bismilla, Allahumma haza minka walak*
    C. **Distribute** the meat in the following way. If someone did not and kept it all to himself or gifted it all away, then this is permissible but it is **recommended** to do the following:
        1. ⅓: Eat from it
        2. ⅓: Gift it away to family, friends, etc.
            a) Even if it is a non-Muslim
        3. ⅓: Give it away in charity
            a) Even if it is to poor non-Muslims
    D. Shaving or trimming your hair **after** it and **not** before it
        1. Those with the intention to do *udhiyyah* for *Eid al-Adha*, it is **forbidden** for them to cut nails, hair, or skin
            a) Those in the household as well **if** the sacrifice suffices them

Aqeeqah (Sacrifice For a Newborn)

I. Def: when you slaughter an animal for a **newborn** as a gratitude to Allah

II. It is **recommended**

III. **Two** sheep for a **boy**

IV. **One** sheep for a **girl**

V. **Recommended** to slaughter on the **7th** day
    A. If missed, then on the **14th** day

1. If missed, then on the **21st** day
    a) If missed, then you can do **whenever**

VI. Its rulings are **similar** to those of *udhiyyah*
  A. This is true for **most** of it, examples include:
    1. The types of animals you can slaughter
    2. The health of the animal
    3. Method of slaughter
    4. Distribution of its meat
  B. There are **some** rulings which are **different** between the two. For example:
    1. One cow/camel **cannot suffice** for the *aqeeqah* of seven different newborns